DOCUMENT RESUME

ED 231 732 SO 014 930

TITLE	AFS Orientation Handbook. Third Edition.
INSTITUTION	AFS International/Intercultural Programs, Inc., New York, N.Y.
PUB DATE	83
NOTE	74p.; For related documents, see ED 222 415 and SO 014 711. Prepared by the Research Department.
AVAILABLE FROM	Research Department, AFS International, 313 East 43rd Street, New York, NY 10017 (free, or nominal fee to cover postage and handling).
PUB TYPE	Guides - Non-Classroom Use (055)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Annotated Bibliographies; Cultural Exchange; Culture Conflict; Culture Contact; High Schools; High School Students; *International Educational Exchange; Learning Activities; *Orientation; Orientation Materials; *Student Exchange Programs; Study Abroad; Training Methods; Training Objectives; Volunteer Training
IDENTIFIERS	*Host Nation Programs

ABSTRACT

Designed for persons involved in cross-cultural training sessions for international high school student exchange programs, this handbook features orientation resources developed in North and South America, Europe, and Asia. Following a brief introduction, Section 2 describes volunteer training seminars in Argentina which covered publicity, local selection, family finding, and orientation for Argentinian students. Section 3 provides 3 resources for pre-departure student orientations: How to Introduce Symmetric Interaction (the process in which two or more parties put an equal amount of involvement into a relationship to increase their common benefit) into International Education, training activities focusing on facilitators' own cultural values and personality traits, and activities that involve students in learning about their native culture. Section 4 includes 5 resources for orientation during the sojourn: activities for groups of hosted students, hypothetical critical incidents involving students from two cultures, three types of reaction to culture shock, a method for community observation in a host community. and guidelines for leaders of a group exchange program. Section 5 presents brief accounts of students' reverse culture shock. Section 6 contains brief suggestions for sessions on prejudice, values, communication, information distortion, and isolation. The annotated bibliography lists over 40 relevant books and articles from U.S. and non-U.S. sources. (KC)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.
☒ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Cornelius Dee Grove
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

ED231732

AFS Orientation Handbook.

Third Edition

SP 014 930

AFS International/Intercultural Programs, Inc.,
New York, N.Y.

Prepared by the Research Department
of AFS International/Intercultural Programs

© AFS International/Intercultural Programs, Inc., 1983.
All rights reserved.

Table of Contents

I. Introduction 2

II. Thinking about Orientation 4

III. Resources for Pre-Departure Orientations 7

A. Background Reading for Orientation Facilitators in Training 8

B. Preparatory Training for Orientation Facilitators 16

C. Activities to Prepare Students to Represent Their Country Abroad 28

IV. Resources for Orientations During the Sojourn 31

A. Suggested Activities for Groups of Hosted Students 32

B. A Sample Set of Critical Incidents 37

C. Three Types of Reaction to Culture Shock 39

D Directed Observation in a Host Community 44

E. Guidelines for Leaders of a Group Exchange Experience 48

V. Resources for Post-Return Orientations 53

A. Thinking about the Problems of Returning Home 54

VI. Suggestions 59

A. The Little Rebellion 61

B. The New Community 61

C. The Contact Game 62

D. The Changing Story 63

E. The Isolation Exercise 63

VII. Annotated Bibliography 65

INTRODUCTION

The *AFS Orientation Handbook* is an annual publication of AFS International that is intended to be of use to all who design, plan, and lead orientation and cross-cultural training sessions for AFS students, natural and host families, and volunteers. Each edition of the *Handbook* presents all new material, and is thought of as supplementing rather than replacing the previous editions.

This *Third Edition* of the *AFS Orientation Handbook* features orientation resources that were developed by AFS and non-AFS people from Argentina, Belgium, Brazil, Canada, France, Germany, India, Italy, Singapore, Sweden, Thailand, the United States, and Venezuela. This year, as last year, we have kept the proportion of U.S.-developed materials quite low as a way of helping to compensate for the enormous preponderance of U.S. approaches in the literature of cross-cultural training. AFS International would like to continue publishing many orientation resources from all parts of the globe, and welcomes contributions for future editions of the *Handbook*.

Several items in this edition focus on the theme of volunteer training. Silvia de Soriano, AFS National Director in Argentina, introduces this theme in Section II. Section III includes both a background reading (Resource III-A) and a training workshop (Resource III-B) for use in the training of volunteer orientation leaders. And Section IV provides resources of value to volunteers who work with hosted students, such as suggestions of activities for groups of students (Resource IV-A) and a set of guidelines for group leaders (Resource IV-E).

The annotated bibliography is larger this year than ever before. AFS continues to see the annotated bibliographies in the annual editions of this *Handbook* as a major resource for AFS staff and volunteers around the world. Readers are urged to share with the AFS Research Department information about books, manuals, articles, and other documents of value to orientation planners and leaders.

This *Third Edition* of the *AFS Orientation Handbook* was developed under the guidance of a committee consisting of Urs-Rainer von Arx, Tsugiko Scullion, Don Mohanlal, Joseph Lurie, Mary Ann Zaremba, and Wendy Soutar.

The AFS Research Department

Section II Thinking About Orientation

How AFS Argentina Improved the Training of Volunteers

Editor's Introduction: In each edition of the AFS Orientation Handbook, *Section II contains an article about orientation written by an AFS volunteer or staff member who has a special interest in the theory or practice of intercultural learning. This series of articles, year after year, provides a public forum through which members of the worldwide AFS community can share with other AFS people their perspectives and new ideas with respect to the orientation of students, host and natural families, and volunteers. Articles intended for Section II may be submitted at any time to AFS's Director of Research.*

As this edition of the handbook addresses for the first time the issue of training for volunteers, we are pleased to publish a paper on that topic by Silvia de Soriano, our National Director in Argentina. Under Silvia's leadership, AFS/Argentina has been striving for several years to improve the training of volunteers as well as the orientation of students. (Those of us who attended the 1981 World Congress will recall the fine display mounted by the Argentinians regarding their innovations in volunteer training.) Silvia has been our ND in Argentina since October 1977, before which she was a staff member of AFS/Brazil and (before that) AFS/Argentina. Silvia spent her AFS year in Charlottesville, VA, in 1964-65.

How AFS/Argentina Improved the Training of Volunteers

by Silvia Maria Bruno de Soriano
National Director, AFS/Argentina

January 1978 marked the initiation of a new phase in the life of AFS/Argentina. We had undertaken a careful analysis of the structure of our organization, and we had found a number of things lacking, some of them very serious because they affected the quality of our work and therefore damaged the image of AFS/Argentina at the national and international levels. Our candid and realistic study, which had been carried out jointly by volunteers and national office staff, convinced us also that some of our problems could be addressed immediately, while others would require more time to be dealt with effectively.

One of our most delicate problems involved the absence of systematic training for our volunteers in all those areas of our work where they had been making a direct contribution. Given the urgency of our needs in this respect, the national office organized at once a training seminar in which the following topics were covered: (a) publicity, (b) local selection, (c) family finding, and (d) orientation for Argentinian students. The first and last of these, publicity and student orientation, were relatively new and unknown to our volunteers in spite of the importance both obviously have in an organization such as AFS.

Our first training seminar for volunteers was developed and directed entirely by the staff of the national office. But since then, the Argentine volunteers themselves have been increasingly active in planning and implementing these annual training seminars, and we are very pleased to report that the 1982 seminar was completely run by volunteers. We have found over the intervening years that these training activities are undeniably a source of motivation for the Argentinian volunteers. Our older volunteers see in this work an opportunity to leave behind for a while their local problems and needs and to participate in an important project at the national level; they value, too, the opportunity to share their skills and knowledge with others in the AFS family. The younger volunteers appreciate the opportunity to be reunited with their AFS mates and to recall past experiences, and they are grateful for the training that is necessary for their future work on the local committees.

Each training seminar for volunteers lasts five days. In preparing a seminar of this length, the volunteers take into consideration not only the areas of work in which the new volunteers need to be trained, but also the general needs of AFS/Argentina. Thus, all topics that are required to help AFS grow and prosper in Argentina are introduced to the younger generation of volunteers.

As noted previously, one of the four topics covered in the training seminars has been the orientation of Argentinian students. Back in 1976, AFS/Argentina offered a pre-orientation camp for its students who were about to go abroad. Our evaluation indicated that, on the whole, this camp had yielded some rather good results. But we also became aware of certain inadequacies and mistakes. If we were going to give this pre-departure orientation the validity and profound meaning we hoped for, these problems would have to be dealt with in the future. In addition, we had to take into consideration the fact that some Argentinian

students were participating in the Multi-National Program, which meant that not all of the participants in our pre-orientation camp would be sojourning in North America. In other words, our orientation had to prepare them for an intercultural experience, but one that might be in North America or in any of several other locations around the world.

Our pre-orientation camps have been entirely planned, organized, and directed by volunteers. Leadership of this project is assumed by volunteers who have both received the necessary training and participated in the running of previous camps.

An evaluation of these four-day pre-orientation experiences is completed by the students after they have returned to Argentina following their AFS sojourn abroad. The volunteers ask the students at that time about their impressions regarding the validity (or lack thereof) of what was transmitted to them during their pre-orientation camp.

In 1981 this evaluation procedure awakened us to a deficiency in our work. We realized that we had been maintaining as completely separate the procedures of local selection and national pre-orientation, whereas it was possible and very probably desirable to make them complementary. Consequently, we modified the traditional selection process. In addition to the usual individual interviews, group meetings, family visits, and so forth, we introduced a new system that not only enables the applicants to participate more actively in the selection process, but also encourages them to increase and improve their personal knowledge. Here is how it works. The volunteers in charge of local selection divide the applicants into groups of no more than four persons each, then give each group a special topic about which the members must carry out investigations. The findings must be prepared and orally presented by group members to an audience of the other applicants as well as the volunteers in charge of screening and selection. In this way, the screeners gain the opportunity to observe facets of the applicants' personalities that otherwise could not be demonstrated, such as the interest they show in preparing the presentation, their capacity for leadership within the group, the quality of their oral presentations, their willingness to "let others do the work," and so forth. The applicants, on the other hand, find in this task an opportunity to broaden their personal knowledge, work as a member of a team, relate to a variety of people, and become acquainted with different organizations in the course of carrying out their investigations. Additionally, they are able to improve their knowledge of their community and nation (because the assigned topics always concern local or national issues) and to gain a deeper understanding of themselves, both of which are of primary importance for their future experience in a different culture.

In this way, then, we have linked student selection and pre-orientation. During selection, the students begin the pre-orientation process by addressing the question "Where do I come from?" We believe that the answer to that question must be known to some extent before the question "Where am I going?" can be investigated. More importantly, the answer to "Where do I come from?" is vital when, at the time of the students' return from abroad, they begin to ask themselves "To what am I returning?"

Through the changes we have instituted over the past several years in the training of volunteers and the selection and orientation of students, some extremely positive and satisfactory results have been obtained. In conclusion, I wish to highlight four of these:

1. Local communities now see AFS not only as an organization sponsoring student exchanges, but also as one through which Argentinian students can obtain, among other things, greater knowledge about themselves and their home country simply by being able to participate in our revised screening and selection process.
2. Students who are selected are better prepared for our pre-orientation program, for their sojourn experience abroad, and finally for their re-integration into their home environment.
3. Applicants (whether or not selected) now feel a deeper and more lasting sense of obligation to AFS, which they see as an organization that has contributed to their personal growth and social development.
4. Volunteers experience a new infusion of motivation because they are able to become more involved in the selection process, to gain knowledge about their community and nation, and to increase their usefulness both as volunteers for AFS and members of their local community.

III Resources for Pre-Departure Orientations

A. Background Reading for Orientation Facilitators in Training

B. Preparatory Training for Orientation Facilitators

C. Activities to Prepare Students to Represent Their Country Abroad

Editor's Introduction: Swedish professor Anatol Pikas of the Pedagogiska Institutionen, Uppsala University, has been an active friend of AFS in Europe for several years. The following article by Professor Pikas originally appeared in Methodologische Grundlegung der Vergleichenden Erziehungswissenschaft, *edited by Ulrich Baumann et al., and published in Wiesbaden during 1981 by Akademische Verlagsgesellschaft. This article has been included as a suggested background reading for anyone who will be planning or conducting orientation sessions for students or families during any phase of the AFS experience. The article also could serve as a useful starting point for a discussion about the aims and motives behind international education in general, and AFS in particular.*

HOW TO INTRODUCE SYMMETRIC INTERACTION INTO INTERNATIONAL EDUCATION

Although recognizing the amounts of work done in different branches of international education to increase international understanding and its ultimate goal—the "building of the defence of peace in the minds of men"—the present paper emanates from the feeling that much more could be done toward that goal by concentrating more upon what we call constructive symmetric interaction.

I. A Preliminary Definition of Constructive Symmetric Interaction

By "constructive symmetric interaction" we mean a process where two or more parties put an equal amount of involvement into a mutual relationship either with the intention to increase, or with the result of having increased their common benefit.

The purpose of this definition is to conceptualize a basis for a relationship in international studies and development which is contrary to the usual subject-object relationship in research. According to the subject-object paradigm, the researcher studies a particular object. According to our view this relationship is plausible to all cases except when the "object" is a human being that we assume can think and communicate. Treating the other human being as an object for a study may be legitimate only if that subject has from its own interest given to the scientist or the student the mandate to study him/her; for example for medical purposes or for gathering psychological data of common scientific interest.

One of the purposes of the present paper is to demonstrate how this subject-object relationship has been transferred in a non-reflective way into the areas of international studies, international education, and even into attempts at international understanding. The opposite of subject-object relationship is constructive symmetric interaction.

II. The E-, A- and I-Motives in International Studies and Peace Education

The motives of individuals, groups and nations could be divided into three clusters, the dynamics of which can provide a fruitful theoretical introduction to our attempts to improve our work for constructive symmetric interaction.

1. The E-motives

We will use the letter E to stand for both Egoistic Expansion and Ethnocentrist motivation for international studies without, however, loading those attributes with too much moral criticism. By E-motives we mean everything which benefits an individual's, group's or nation's expansive selfinterest in the field of international studies. From a simple list of activities you can hardly ever screen out those who are always dominated by E-motives. Usually, in the following areas E-motives prevail:

— acquiring skills in foreign language

— gathering information about a foreign country, its culture, society, politics, history, potential, etc.

— developing habits of effective management of commerce and diplomacy in dealing with the above mentioned information or reactions from the other party.

E-motives are discovered or revealed more in operational descriptions of educational contents than expressed in the overall aims of the curricula.

Emphasizing once again that we do not aim at moral condemnation of those motives we will give some examples from different cultures.

Our first example is from an official Swedish report made by a specialist committee with the task of surveying the needs of different groups in society for internationalizing the education of the nation and to propose lines for future development (Internationalisierungsutredningen, 1974). In a passage summarizing the skills to be achieved in the internationalized education, the committee says:

"We propose that goals concerning skills should be proposed in the following way:

— communication ability including both language skills and the ability to establish contacts in foreign milieu

— skills in searching for information about other countries and international relations

— ability for comparative analysis." (Utbildningens internationalisering 1974, p. 33)

The last words in a section entitled "The overarching goal" are the following:

"Internationalizing education also implies that it as far as possible should be comparable with and have competitive power in relation to education in other countries." (Utbildningens internationalisering 1974, p. 32)

The second example of E-motives is very operational. It is the entire description of International Programs of the California State University and Colleges, intended as an information book for the students. It gives information of admission, costs, housing and a description of all courses which are all intended to improve the personal skills or information of the student concerning the foreign countries, languages and cultures. The subject-object relationship versus outer world prevails as a paradigm for studies. Nowhere is there revealed any altruistic aim or desire for developing symmetric interaction with foreigners.

The third example of E-motives is a paper of a Soviet author: G.N. Filonov, Education of Young People in the Spirit and Ideas of Internationalism and Peace. It starts and ends with the same theme:

"...development of the socialist world system and the international working-class and youth movement provides convincing proof of the vitality of the idea of socialist internationalism." (Filonov 1974, p. 77)

All examples of international education in the Soviet Union serve to internationalize the idea of communism. For example:

"Clubs of international friendship have become the most widespread form of international education. They have important tasks to fulfill; they acquaint the children with the international traditions of the Soviet people and with the lives and struggle of outstanding representatives of the international and communist movements and of famous champions of peace." (Filonov 1974, p. 83)

This peaceful socialist internationalism expressed by this Soviet author nowhere attacks capitalism; however, it merely quotes the idea of co-existence without elaborating it further. As it never gives a single example of interaction or attempt to understand its opponent, the internationalism exposed here actively promotes the internationalism of one class and one political view. Its opponent could feel relieved just to be left in peace.

It is the belief of the present author that egoistic and ethnocentric motives behind international education could be found in every country in the world. As far as anything else is proved in a symmetric discussion, we would also believe that such motives are equally dominant in the "international education" of every country.

Our problem is not who is the worst but how to introduce constructive symmetric interaction between the nations and above all between opposing political blocks.

2. The A-motives

We will use the letter A to stand for Altruistic motives in international education. By A-motives we mean everything which in an international education program declares to serve the interests of all humankind. A-motives in the international field are above all willingness to share the material abundance and to understand the motives and backgrounds of all groups and nations by positive interpretations. A-motives are feelings of empathy and sympathy with foreign groups, often operationalized in considerable material help and expressions of supportive attitudes.

The following quotations of A-motives are taken from the same Swedish official study, the E-motives of which we previously quoted:

"The circumstance that the world has been shrinking does not only mean that the connections between the countries and people have been increasing. It also means that many of the decisive problems of life have become of global nature and can be solved only through international cooperation. This is to a great extent an educational problem. The attitude-creating goals (of our proposal) have been formulated in the following way:

— openness, understanding and respect for all people, their cultures, values and patterns of life

— insight into the relativity of one's own or national conditions, values and patterns of life

— positive attitude to international cooperation and international solidarity as well as readiness and willingness to act to fulfill the above goals." (Utbildningens internationalisering 1974, p.12)

The first two points in the above citation illustrate the most frequent formulations of A-motives. The last one is less frequent, representing a particularly intense formulation.

As A-motivations all over the Western world are expressed in a similar way, more examples will not be necessary. I would, however, like to mention two contributions from the U.S.A. because they are recent and were written by representative leaders in international education. Their moral imperatives are mixed with some pessimism.

One is Clark Kerr, Chairman of Global Perspectives in Education, Inc. He stresses that three kinds of instruction are needed to teach global perspectives:

— skills—the ability to think in systems rather than isolated events;

— knowledge of other nation's cultures;

— cross-cultural awareness, enabling Americans to put themselves imaginatively in the place of persons with other values and interests.

"The present status of such education is uneven," says Kerr and continues: "Some organizations, both national and international, provide materials designed to aid all three kinds of instruction at the elementary and secondary level, but at the higher education level cut-backs in funding in the United States jeopardize valuable programs of research and training." (Kerr 1979, p. 109)

The other of the educational leaders expressing complaints of international education, is Carrel M. Anderson. She maintains:

"...a majority of U.S. school administrators attach little or no importance to international/intercultural education." (Anderson 1979, p. 110)

The main source of her statement is the investigation of American Association of Colleges for Teacher Education (AACTE), 1973. This study covered 7,000 institutions with teacher training programs. The discouraging result was that

"...more than 60% of the administrators in education responding attached little or no importance to international/intercultural education....It also indicated that only 8% of today's teachers have had the opportunity to study other cultures and international concepts." (Anderson 1979, p. 110)

Maybe those quotes are sufficient to illustrate the impression that the motives we have designated as A-

motives have not been met with enthusiasm by vast layers of teachers.

3. On the conditions of separating E- and A-motives

Let us consider the following quotation:

"Our aim should be to help the free peoples of the world, through their own efforts, to produce more food, more clothing, more materials for housing, and more mechanical power to lighten their burdens."

Is this program indicated in the above quotation directed by egoistic-ethnocentric expansion or is it inspired by altruistic motives? For some of us it suddenly becomes easy to judge this matter when we know that it is from President Harry Truman's Inaugural Address 1949. But those who can easily judge get separated into two opposite groups: (1) those who see it as an expression of motives which on the whole are A-motives even with some E-elements in it, (2) those who see it as E-motives curtained by a cover of A-vocabulary. It even happens that both sides mobilize "scientific evidence" that their view is the right one and describe the prejudices of the other. The two opinions often avoid meeting each other, and when they meet, they lead often to quarrel, or even war.

According to the opinion of the present author, scientific investigations in social sciences dealing with conflicting issues which are carried out by one party, are not valid. Investigations on clashing human values can gain objectivity only when carried out in symmetric constructive interaction by both parties which in the beginning had (and still may have) conflicting views. International education and international studies deal with the values of the other party. Our investigations are doomed to remain subjective and ethnocentric without constructive symmetric interaction.

4. The I-motives

We let the letter 'I' stand for symmetric and constructive Interaction. It is defined in the beginning of this paper. The question now is: how frequent is this motive in international education?

First we notice that there are brochures for international study programs where the goal of cooperation with other cultures is not even mentioned.

Second, the goal of cooperation is sometimes mentioned but in the way of light decoration. These examples are rather frequent and so well-known from the international oratory that it would be unnecessary to quote any special passage to exemplify it.

Third, the planners of programs may be aware of the fact that cooperation needs some kind of planning and effort but they fail in specifying the planning operationally.

Jim Becker, for example, said in a program for the Midwest Center for International Studies:

"Carefully-planned and well-managed efforts are needed if transnational and cross-cultural contacts are to result in increased understanding and cooperation." (Becker 1979, p. 14)

There is, however, no example given of this careful planning. The closest concrete advice for the students how to reach the foreign people is given in the following way:

"The best way to learn about a country and gain some understanding of its people and area is probably to work in its fields and factories, walk in its streets, climb its hills, eat its food, read its poetry and study its history." (Becker 1974, p. 13)

All these activities Becker is listing could be carried out without any interaction at all. The knowledge acquired from such activities may equal the knowledge of an investigator getting satisfaction for its E-motives.

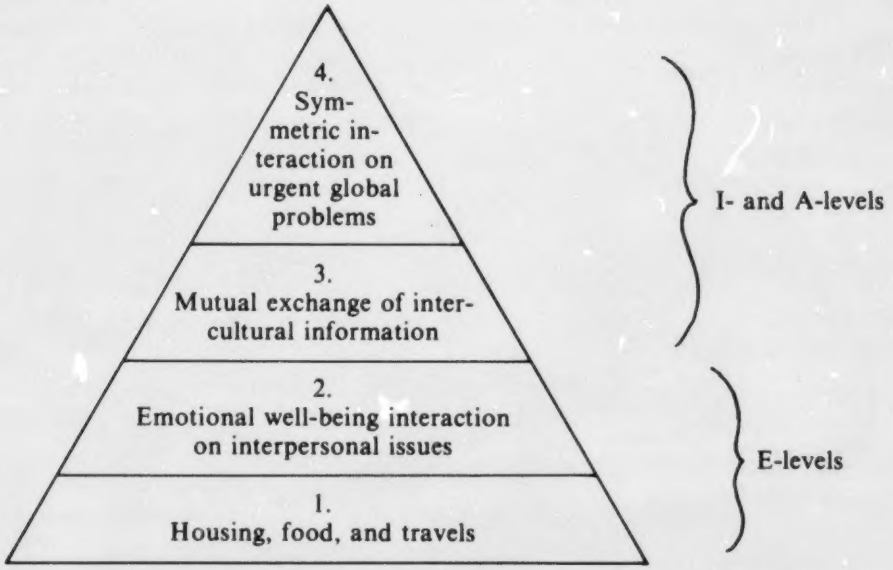
Looking for operationalized studies we find the youth exchange organizations. From an administrative point of view, the symmetric interaction is carried through. On the average or in principle, every country is sending as many youngsters to other countries as they are receiving in their own country, the costs are shared, and international boards are composed with the ambition and often with results to get all countries to be represented.

As an example of these organizations I would mention AFS International, Youth for Understanding (YFU), Children's International Summer Villages (CISV) and Service Civil International (SCI).

How is this symmetric interaction achieved? According to their own statutes, these organizations are aimed for international understanding in order to develop peace.

III. The Pyramid of Needs in Youth Exchange Organizations

In order to analyze the fulfilment of the goals of youth exchange, we are using the following pyramid of needs and means for their satisfaction:



The figure of a pyramid is used as a metaphor to state the fact that a certain amount of the basic values have to be accomplished before we can build the next layer.

The *first* layer or level consists in housing, food and the resources to travel to the receiving home or camp. These needs and their satisfaction are fairly easily realized.

The *second* level seems to be the one which nowadays occupies the time and minds of both organizers and participants. It is at last valid in the industrialized countries where the first layer is no longer a target for struggle. The developmental efforts of the organizations at this level are great. Youngsters are prepared by psychological programs to encounter the impact the foreign environment is going to make upon them and much therapeutic work is carried out by the organizers to increase the individual adaptation of the youngsters.

As a matter of fact, the more work is carried out at this level, the more the needs grow. Actually, the needs here are ego-needs which are in the center of the developmental stage of the teenager. The point is, however, that if the needs of the next level are not introduced, a fixation will occur.

The *third* level, the cultural confrontation, is assumed to take place in youth exchange automatically. Studies have, however, not often demonstrated such effects. If the cultural impact which is expected occurs, it has largely remained a nonverbalized event. If interaction between the youngster and the culture he/she is meeting takes place, it stays within those individual youngsters who have the privilege to be abroad. It pays, however, dividends too small in relation to the investments made.

It has been a problem for the organizers how to intensify the exchange on this level.

The *fourth* and highest level according to our model is symmetric interaction in problems the nations have

in common. For example: the threats of nuclear rearmament, energy crises, world famine, and population expansion.

There is no evidence that such discussions are carried out anywhere in an organized manner by the leaders of organizations which are based on one-year home stays for 16- to 18-year-olds. Preparation camps are mostly occupied with language courses and discussions on the security feelings of the students. Within CISV-camps, however, some goal-directed activities which aim at both A- and I-levels have been developed during recent years.

The question is now: how to introduce this fourth level? My answer would be that it has to be introduced as a balanced sum of E, A and I motives.

IV. The Theory of Balance between E-, A- and I-Motives

I think that it is easily realized that neither the egoistic-ethnocentric expansion (E), nor altruism (A) nor desire to interact (I) can singularly be the driving force for international education.

What normally happens is that we have a combination of two of these three components with the following results:

E + I. The prototype of *selfinterest promoted by interaction* is a multinational corporation. In our area it would be an organization of language courses with many nations mutually interacting to increase one's own knowledge of the other's culture.

E + A. Declared *altruism combined with hidden egoism-ethnocentrism* is a frequent combination. It occurs in foreign aid programs and in ideologies. It may occur in peace education programs which talk about peace as a common benefit of humankind but support liberating wars.

I + A. To apply pure *altruistic interaction* is a task for angels. It may happen in some cases but it could hardly be launched as a goal for international studies. The danger is that the result is not a symmetric interaction but one party's exploitation of the other or suspicion that this may occur.

The realistic-idealistic interaction is made up of a balance of all three motives:

$$\boxed{E + A + I}$$

This means *that a person who gets involved into an international education program has the right to recognize that he/she gets something out of it for his/her own person but that this motivation has to be completed with altruistic components in a symmetric interaction with other people.*

The highest step of this interaction is constructive confrontation. That means testing of the balance of the three motives in actual or potential conflict with the representatives of the other nations. If this is carefully done, peace-building results are gained.

V. Resistances Found and Openings Discovered in the Author's Attempts to Introduce Prepared Constructive Confrontation as the Highest Form of Symmetric Interaction

Of all the motives and goals the international education has to develop, the symmetric constructive interaction is the most underdeveloped. In order to intensify this development, the present author has tried to introduce prepared constructive confrontation in organizations and made personal experiments in order to discover its conditions. As the whole idea is in its beginning I am only able to give some illustrative case histories.

A national society for evening courses for adults outside of the university system in a Nordic country had the intention to introduce studies of violence. I was invited as a resource person. My proposal was that instead of studying books on violence, its causes and its prevention, the association should invite those young people they thought potentially violent. Instead of studying them as an object, they should be involved in an interaction where they could express their points of view.

Despite the circumstance that I had a good reputation and good personal contact with the organizers of the studies, the proposal was not popular at all. From discussions I could prove that this way of interaction would satisfy the need they implied to have: to understand and help the potential criminals. However the study leaders' inner resistance towards interaction was too great.

Better success has occurred during personal interaction with participants at international conferences. Outside of the scheduled program I have introduced to participants from socialist countries the idea of prepared constructive confrontation. It means that we remain at our basically different political views of life but try to extend the area of common values by going beyond the conventional how-nice-to-see-you-level.

The people from socialist countries understood the idea quickly. The important condition for the confrontation to be constructive is to take time for the preparatory procedure. One can go on with a proposal only to the same extent as the other goes on with agreement. Assurances that we are not going to convert each other, just to discover common values, have to be repeated. It is important that both have honest feelings.

It has been possible for me to express some criticism against the Soviet system when I do it in a mood of honest concern and with the preparedness to accept some criticism against "western values". The results of these discussions have not been that I have turned out to be a communist but I have considerably decreased my hostility for fear potential. Many apparent misunderstandings have been ruled out. It is my guess that the same kind of developments have taken place in my opponents.

Another area where prepared constructive confrontations have been tested with success was in groups of 3 and 3 American and Swedish students at the University of Uppsala. I only gave a short introduction and the groups have been continuing independently using the method for deepening their international understanding. Their success is directly proportional to the carefulness of the preparatory stage which they themselves can develop. If the success in constructivity has to be secured a leader of the discussion has to be present, but mainly just to listen. Acting as a chairperson and commentator shall occur only when necessary.

During the present semester (autumn 1979) one of the Swedish students from the previously mentioned groups has organized prepared confrontation groups between Swedes and guest-workers.

There are other attempts I have made to introduce the method. During these explorations I have heard teenagers express the opinion that constructive confrontation occurs spontaneously just when conflicts appear. This has proven true in a smaller extent than they believe themselves. What really happens are emotional outbursts. These in most cases turn to destruction or to withdrawal. I have also seen young people who maintain their image as straightforward persons suppressing their own opinions in cases when they perceive that the power of the other party is just slightly stronger. We can nearly talk of a myth of spontaneity in *constructive* confrontation.

VI. Can Interaction Insights and Habits Become a New Deal in International Education?

We have heard eager adherents of international education complain about the ignorance and lack of interest among schoolteachers for those factors we have been calling A-motives. Actually, the facts about international problems are already around in mass media and those who have the slightest interest can track down various materials produced for school usage. Why then do teachers and administrators not employ those ideas and materials more frequently?

Asking such a question leads to a great variety of explanations, most of which are so-called structural, offering the academic mind most wonderful excuses to escape from personal responsibility. These explanations are probably quite true, a circumstance which makes their escapist seduction irresistible. One of the most popular is, for example, that the commercial western culture, especially exposed on TV, occupies the minds of the youngsters so that all altruistic messages lose in competition with that. Or that the increasing unemployment among the youngsters creates a pessimism which does not give the altruistic motives the right soil to crop up.

It is now very important to realize that all these and many other explanations are not false but that they

increase our propensity to remain spectators, researchers or just usual everyday complainers.

How to break the circle of these seducing structural escapisms? Please observe the detail that I am not telling that we *have to,* that we have the *obligation,* that we *should* feel the responsibiity and so on. What I want to point out is that there is an undiscovered potentiality in the idea of constructive symmetric interaction to provide excitement and adventure under preservation of security.

A new deal in international education could be introduced by the following three coherent points:

— Begin with introducing constructive symmetric interaction quite operationally and with high priority to those who give the most exciting experiences: our potential enemies.

— Bring the repressed egoistic expansion motives into conscious recognition; as this happens in constructive symmetric interaction which is based on honesty, you get both the benefits for this motive: to have it accepted and to have it checked by your opponent.

— When the parties discover that they are capable of constructive symmetric interaction, they also discover their capacity to feel altruistic motives. Instead of teaching by preaching you have reached the goal by interaction which was steered by hidden altruism operationally expressed in the symmetry.

Some examples for the fulfilment of this approach have been given earlier in this paper. More words should be avoided in order not to inhibit the creativity of those who have understood what I have been talking about

VII. Summary

When analyzing motives behind international education, we can divide them into two groups: E-motives reflecting Egoistic-Ethnocentric Expansion and A-motives reflecting the Altruistic feelings of solidarity with other nations in the world. No working synthesis of two groups of motives can be reached if they are not joined by an element which so far is rare in both theory and practice of international education: symmetric constructive interaction.

The last mentioned concept can, if properly understood and operationalized, bring a refreshing movement into the sphere of international education now dominated by hidden E-motives and demanding A-motives.

BIBLIOGRAPHY

Anderson, Carrel M. "Will Schools Educate People for Global Understanding and Responsibility?" *Phi Delta Kappan,* October 1979. Bloomfield, Indiana: Phi Delta Kappa Society.

Becker, Jim. *Mid-America Center for Global Perspectives in Education: A Statement of Purpose.* First Draft (stencil). Bloomington, Indiana: Social Studies Development Center, 1974.

Filonov, G. N. "Education of Young People in the Spirit and Ideas of Internationalism and Peace." In: Wulf, Christoph. *Handbook on Peace Education.* Frankfurt: International Peace Research Association, 1974.

Grove, Cornelius Lee. "A Review of the Literature on Secondary-Level Intercultural Exchanges Involving Homestays." Mimeograph. New York: AFS International/Intercultural Programs, 1979.

Kerr, Clark. "Education for Global Perspectives." *The Annals*, Vol. 442, March 1979. Philadelphia, Pennsylvania: American Academy of Political and Social Science.

Utbildningens Internationalisering. Slutbetankande fran UKA:S internationaliseringsutredning. UKA-rapport nr. 21, 1974. Stockholm: National Board of Universities and Colleges.

Resource III-B

Preparatory Training for Orientation Facilitators

Editor's Introduction: This workshop was developed by Pierre Casse, a Belgian sociologist employed by the World Bank, and is reprinted from his manual Training for the Cross-Cultural Mind *(1979) by special permission of The Society for Intercultural Education, Training and Research (SIETAR), 1414 Twenty-second Street N.W., Washington, D.C. 20037. It is appropriate for training those people who will be leading orientation sessions during any stage of the sojourn experience. This workshop is intended to allow trainees to think about their own cultural values and personality styles and how these values and styles may cause conflict when they are trying to train others. This workshop consists of two separate but related activities. The first activity deals specifically with cultural values and how differences in cultural values and assumptions can cause problems for cross-cultural training. The second activity is a personality assessment exercise, and includes a discussion of the way in which trainer and trainee personalities can affect the training process.*

TRAINING IN OTHER CULTURES

The work in process become the poet's fate and determines his psychic development. It is not Goethe who creates Faust, but Faust which creates Goethe.

—C. G. Jung

In an effective learning, training process, a careful blend of three strategies—adapt, adopt and retain—on the part of both the trainer and trainee work synergistically. The result is the creation of a new set of cultural assumptions, values and beliefs on training and learning that neither the trainer nor the trainees possessed individually beforehand. Training in another culture is certainly a creative act. It seems obvious that beyond the adapt, adopt and retain modes, the trainer has to be *innovative* and able to identify possibilities beneath the surface of well-established social and cultural norms. A trainer is an entrepreneur! He or she is also an artist.

TRAINING WORKSHOP[1]

1. Aim: To examine a few key aspects of training in other cultures.
2. Objectives: Participants will:
   (a) Observe some of the main implications of training in foreign cultures;
   (b) Analyze the trainer-trainee relationship within the framework of C. Jung's theory on the psychological types.
3. Time: Four hours.
4. Process:

Part 1: Cultural Values and Assumptions and Cross-Cultural Training

Three case studies to illustrate the creative dimension of designing and conducting training programs in foreign cultures.

Case No. 1. A training consultant from culture X is invited by culture Y (a foreign country) to conduct a training program. He organizes it in the following fashion:

- at the outset of the seminar, he asks the trainees to clarify/assess their *training needs* and *expectations;*

[1]This workshop has been designed in cooperation with Ms. T. Kolan of the World Bank, Washington, D.C. The workshop was offered to participants at the Seventh International Training and Development Conference (14 June 1978, Washington, D.C.).

- based on the trainees' responses, he formulates some clearcut *training objectives* that would lead to behavioral change;
- using the *experiential learning* technique, he involves the trainees in the learning process as much as possible.

The entire experience results in a real disaster! Both the training consultant and the trainers are deeply frustrated. The trainees are convinced that the trainer is incompetent. The trainer believes that the trainees lack motivation.

Why the failure? (Have the group discuss this before proceeding.)

Because the trainer expected the trainees to adopt his style without considering the potential clash between two different sets of assumptions, values and beliefs related to training and learning in culture X and culture Y. Following is a table which lists the hypothetical values and assumptions which may have impeded communication between the trainer and trainees. *(see Table 1)*

Case No. 2. Although highly unlikely, let us assume that the same training consultant is invited back by culture Y to conduct a second training program for the same group of trainees. Now, he knows. He *changes* his style and training strategy to fit the cultural patterns of the host country... but... failure again!

Why? (Have the group answer.)

Because during the first training program the trainer had exposed the trainees to a new and different training style. While it was alien and unsuccessful, the trainees had nevertheless developed a broader perspective. For the second training program they therefore *expected* the trainer to use a "different" approach again. But instead the trainer *adopted* the style to which the trainees were accustomed. Nothing new was created. The trainees wondered why the trainer was brought in from another country when a local trainer could have given the training. The trainer, on the other hand, was utterly perplexed.

Case No. 3. The trainer is invited back by the same group for the third time. And it works. The trainer and trainees are able to interact and succeed in maximizing the learning process.

Why? (Proceed as before.)

Because both trainer and trainees have learned to *adapt, adopt* and *retain* their assumptions and values regarding training and learning, the outcome of this process is intercultural synergy.

Editor's Note: Pierre Casse provides the following table and three charts or "inputs" that may be used as an aid to organizing the ideas that are presented in the activity above.

Table 1

Two Sets of Cultural Values and Assumptions

Regarding Training and Learning

Culture X	Culture Y
Training needs: The trainees are responsible for their own learning. Since they know their needs better than the consultant, they should tell the trainer what to cover in the program.	**Training needs:** The trainees do not think in terms of assessing their own needs. To have needs means to have *shortcomings!* It is the responsibility of the trainer, as an expert, to provide a forum for new information and "tell them" what their needs are. He, and he alone, is responsible for the outcome of the training program.
Training objectives: Planning is crucial in organizing and controlling the learning process which leads to new knowledge, skills and attitudes. Effective learning and behavioral change stem from well-clarified training objectives. The desired outcome of a training program is the measurable level of learning and behavioral change.	**Training objectives:** Establishing training objectives is perceived as a *threat* by the trainees (if they do not reach them it will mean they have *failed).* Besides, clearcut training objectives prevent flexibility and adjustment in terms of the learning process. The only possible evaluation is that of the trainer's performance.
Experiential learning: "Learning by doing" is the best technique. Trainees learn by experimenting. They are encouraged to use all the resources which exist in the "learning, community." Self-directed learning is preferable.	**Experiential learning:** Trainees observe and learn from the trainer. They perceive the "learning by doing" process as too risky and inefficient (it's a game). They do not like exercises and simulations which they perceive as making them look foolish. The trainer is *the* resource person.

Have the group discuss the above table. A complementary exercise is to reverse the roles, *i.e.,* the person from culture Y becomes the teacher and the member of culture X the learner.

INPUT 1

The Adjustment Process in Training and Learning Across Cultures

The Trainer	The Trainees
He or she *retained* his assumptions and values which were relevant, useful and acceptable to the trainees.	They *retained* certain assumptions and values because of their relevance and importance.
He or she *adapted* his other assumptions and values to fit with culture Y.	They *adapted* other assumptions and values to fit the trainer's style.
He or she totally disposed of some assumptions and values and *adopted* replacements from the host culture.	They *adopted* certain of the trainer's assumptions and values out of a developed and broadened perspective.
He/she creates new ways to cope (synergy) and train.	They also create new ways to learn (synergy).

INPUT 2

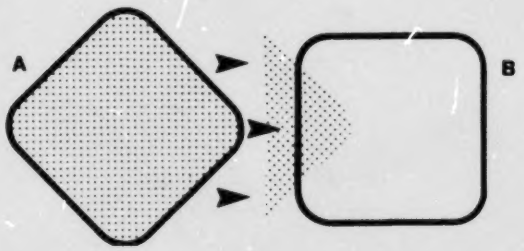
A Few Basic Cultural Assumptions and Their Influence Upon the Transfer of Training Technologies

SET 1	SET 2
A. Training is *needed*. It is a must.	A. Training is not a must. Professional *experience* is much more effective.
B. Training is possible. "You can train people."	B. You cannot train people. People teach themselves. The only thing you can do is help.
C. Training takes time. ("You do not change an individual in two weeks.")	C. Training is an ongoing process. It can change someone in two minutes.
TRANSFER APPROACH: Give them what you know.	**TRANSFER APPROACH:** Get acquainted and adjust your transfer.

INPUT 3

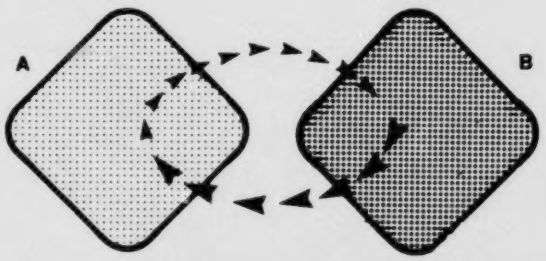
Three Different Ways of Managing Training Across Cultures

1. The One-Way Process



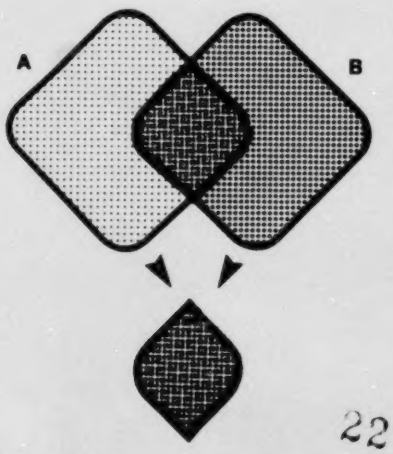
A knows something that B does not know. He will transfer his knowledge to B, who is responsible for adapting it to the constraints of his environment (if necessary).

2. The Two-Way Process



This is a cooperative process. A and B know different things. They start to exchange their knowledge and know-how and build upon this sharing. They learn from each other.

3. The Synergistic Process



A and B are able to be innovative and *create* something which fits the situation they have to cope with in an original way.

Part 2: Psychic Function: A Self-Assessment Exercise

Participants are asked to identify *their dominant psychic function* using the following self-assessment exercise:[2]

For each question, select as spontaneously as possible the right answer for yourself. Do not be afraid of being subjective since the exercise is based on the assumption that people know themselves much better than one thinks. After all, if you don't like the outcome you can still question it.

	Marginally (1)	Average (3)	Very much (5)
1. Do you enjoy working on new problems?	☐	☐	☐
2. Are you good at noticing what needs attention now in a given situation?	☐	☐	☐
3. Are you rather an unemotional person?	☐	☐	☐
4. Are you interested in other people?	☐	☐	☐
5. Can you predict how other people will react to a proposal?	☐	☐	☐
6. Are you good at analyzing the pros and cons of a proposal?	☐	☐	☐
7. Do you dislike doing the same thing over and over again?	☐	☐	☐
8. Do you rely on past experiences to solve new problems?	☐	☐	☐
9. Are you good at pinpointing flaws in a proposal?	☐	☐	☐
10. Do you let your likes and dislikes interfere in your decisions?	☐	☐	☐
11. Do you perceive the unknown as challenging?	☐	☐	☐
12. Do you usually resent being interrupted when working on a project?	☐	☐	☐
13. Do you perceive yourself as a logical person?	☐	☐	☐
14. Do you enjoy teamwork?	☐	☐	☐
15. Do you have many ups and downs when working?	☐	☐	☐
16. Are you able to keep track of essential details?	☐	☐	☐
17. Do you perceive yourself as a realistic person?	☐	☐	☐
18. Do you put two and two together very quickly?	☐	☐	☐
19. Are you good at organizing things?	☐	☐	☐
20. Do you enjoy public relations work?	☐	☐	☐

Add up your scores using the following combinations:

Remember: Marginally = 1, Average = 3, Very Much = 5.

Sensing Function	*Intuitive Function*	*Thinking Function*	*Feeling Function*
2. _____	1. _____	3. _____	4. _____
8. _____	7. _____	6. _____	5. _____
12. _____	11. _____	9. _____	10. _____
16. _____	15. _____	13. _____	14. _____
17. _____	18. _____	19. _____	20. _____
_____	_____	_____	_____
Total: _____	Total: _____	Total: _____	Total: _____

Identify your highest score. This is your dominant psychic function for the time being.

[2] This part of the workshop is based on C. G. Jung's *Psychological Types* as well as on the *Briggs-Myer Type Indicator*, Center for Applications of Psychological Types, Inc., Gainesville, Fla.

People who show the same dominant psychic function meet in subgroups and identify their training and learning styles using the following two tables *(Figures 1* and *2).*

Figure 1. Training Processes and Styles of Trainers with Different Jungian Psychological Types

Trainers' Psychological Types	Training Processes
SENSATION	— enjoy running the same programs over and over (they are on top); — dislike to have to improvise — prepare themselves very well in advance and time themselves well before the group; — focus on too many facts; — are good at documenting their presentations, using training materials which prove their points; — are good observers; — usually do not stimulate the imagination; — are patient with the administration of the training programs; — are accurate with content; — prefer lecture to workshop.
INTUITION	— are imaginative in designing and training; — are innovative (never repeat the same seminar twice); — content of teaching programs focusses on "what's new in the field;" — are emotional in training. Sometimes not very accurate; — have a tendency to try to cover too much material in too short a time (do not time themselves well); — are possibility oriented. Can be inspiring. — are impatient with routine details. Not good in administering training programs; — like to organize workshops and learn from participants.
THINKING	— are very well organized in terms of structuring the training program; — are logical in their presentations (move smoothly from one point to the next) and good in reasoning;

	— are process oriented; — like to lecture; — are not group oriented; — cannot take criticism from trainees unless it is content related; — sometimes have difficulty in adjusting to learners' needs and expectations; — are unemotional; — are good in documenting or supporting the points made.
FEELING	— are good at helping people clarify their training needs and expectations; — are people oriented; — do not like to lecture. Prefer group learning processes; — like to organize simulation exercises, games and work with small groups; — are good facilitators; — look for reinforcement and positive feedback; — sometimes lack focus (groups go off track under their leadership); — emphasize group interaction rather than outcome; — are sensitive to interpersonal confrontations; — are sympathetic to personal values that influence decisions.

Figure 2. Learning Processes and Styles of Learning with Different Jungian Psychological Types

Learners' Psychological Types	Learning Processes
SENSATION	— prefer to begin learning with the familiar; — like to refer to established or standard ways of tackling new fields, areas; — learn at a steady pace; — prefer to use existing skills rather than learn new ones; — are fact oriented. Look for well-documented, factual information; — like precision and brevity. Are patient with details; — want to reach conclusions; — don't trust imagination. Look for practicality; — prefer passive learning; — react after learning all the facts.

INTUITION	— like new ideas, new ways of learning; — enjoy discovering, learning a new skill (more than using it); — learn with ups and downs (learn in bursts of energy); — are future oriented . Enjoy learning abou• possibilities; — dislike facts, lengthy explanations; — like to choose their way of learning (self-directed learning); — like to provoke and to be challenged (lateral thinking). Look for challenge, stimuli; — are patient with complicated problems; — react too quickly to ideas
THINKING	— like new ideas; — like to organize their learning (plan in advance, clarify their learning needs, objectives, develop learning strategies); — are process oriented; — learn in a systematic way (step-by-step); — always look for proofs (cause and effect), for alternatives; — like to be on their own. Do not need groups to learn; — are not people oriented. Unemotional and uninterested in people's feelings; — need time to think things through.
FEELING	— like to relate learning to past activities; — like to learn in groups (people oriented); — need occasional reinforcements; — learning is influenced by their values (likes and dislikes); — can be very emotional; — like informal learning.

Next, participants analyze the interaction between trainers and learners who have similar as well as different styles *(Figure 3).*

Training and Learning: A Psychic Approach. Assuming that a trainer is intuitive and the trainees basically sensing, identify:

1. The style of the trainer (how does he or she behave?).
2. The style of the trainees (how do they behave?)
3. The impact they have on each other.

Dominant Psychic Function	Styles	Interaction
Trainer: *INTUITIVE*		
Group of Trainees: SENSING		

The matrix in *Figure 3* gives an answer to the three questions, above.

Figure 3. Matrix for Trainer/Learner Interactions (Based on Jungian Psychological Types)

Trainer's Styles / Learner's Styles	SENSATION	INTUITION	THINKING	FEELING
SENSATION	Get along too well. Share facts and lose perspective.	*Complementary:* Facts are linked with new ideas (realism and imagination). *Conflicting:* Learners find trainer superficial (a dreamer). Trainer finds learners "cold" and unimaginative.	*Complementary:* Get along very well. Facts are logically linked (cause and effect). Trainer takes care of the process. Learners bring out the facts.	*Complementary:* Very effective combination. The trainer acts as a facilitator. Group work leads to identification of facts. *Conflicting:* Trainer is perceived as "too soft" and not knowledgeable enough. Trainer sees learners as too task oriented.
INTUITION	*Complementary:* Trainer focuses on facts and learners come up with ideas; build upon facts. *Conflicting:* Learners are frustrated because they want to go beyond the facts. Trainer finds learners unrealistic.	Get along very well (too well!!) Dream together. Risk losing themselves in "esoteric" ideas.	*Complementary:* Trainer provides structure and learners exchange ideas (peer learning). *Conflicting:* Trainer wants to organize the learning process in a systematic way. Learners want to brainstorm.	*Complementary:* Trainer takes care of group processes, stimulates the exchange of imaginative ideas. Learners learn through interactions *Conflicting:* Learners think the trainer focuses too much on good conversation and not enough on ideas, content.
THINKING	*Complementary:* Get along very well. Factual. Facts are integrated into the structure. *Conflicting:* Trainer focuses on facts but in a "loose" way. Learners ask for more structure. Not very imaginative.	*Complementary:* Trainer is very imaginative and learners are able to analyze ideas systematically. *Conflicting:* Learners evalute all ideas and trainer feels under attack.	Get along very well. Too much structure and not enough facts, ideas, interactions.	*Complementary:* Trainer helps learners to listen to each other, cooperate, work in a team. *Conflicting:* Trainer resents the heavy cause and effect orientation and learners are upset about the over-emphasis on group work.
FEELING	*Complementary:* Trainer raises pertinent facts and relates them to experiences. Learners interact well. *Conflicting:* Learners are more interested in establishing good relationships than in dealing with content or facts and experiences.	*Complementary:* Trainer is ingenious in focusing on essentials. Learners are motivated and work well together. *Conflicting:* Trainer loses the learners who want to learn from each other instead of listening to the trainer who comes up with bright ideas.	*Complementary:* Trainer organizes exchange among learners who like to be able to work together. *Conflicting:* Learners resent (and resist) the tendency of the trainer to over-organize and look for flaws in exchange of ideas.	Get along very well. Interactions are good but lack content and structure. It is a club atmosphere.

SUGGESTED READINGS

Briggs, Myer, I. *Introduction to Type.* Gainesville, Fl. Center for Application of Psychological Type, 1976.

Cox, D. *The Teachings of C.G. Jung.* New York: Barnes & Noble Books, Harper & Row, 1968.

Doering, R.D. "Enlarging Scientific Team Creativity." *Personnel,* 3-4, 1974.

Haines, D.B. *Training for Culture-Contact and Interaction Skills.* Wright-Patterson AFB, OH: Aerospace Medical Research Laboratories, 1964.

Harding, E. *The I and the Not I.* Princeton: Princeton University Press, Bollingen Series, 1973.

Schnapper, Mel. "Culture Simulation as a Training Tool." *International Development Review,* SID, 1973/1.

Singer, J. *Boundaries of the Soul (The Practice of Jung's Psychology.* New York: Anchor Books, 1973.

The Myers-Briggs Type Indicator (A Manual). Palo Alto, CA: Consulting Psychologists Press, 1962.

Useem, R.H. "Building New Cultures." Paper presented at the 1977 SIETAR Annual Conference, Chicago.

Resource III-C

Activities to Prepare Students to Represent Their Country Abroad

Editor's Introduction: In the late 1960's AFS/India originated a set of assignments for its students to complete prior to their departure. These assignments constitute a study guide that actively involves the students in learning about their native culture. The essays and maps described below are specific to the Indian culture but the ideas are of interest to all who design pre-departure orientations anywhere in the world. These ideas are especially valuable in light of recent discussions about the importance of having students learn more about their own country in preparation for their AFS experience.

LEARNING ABOUT INDIA

Instructions: From now until the time you come to Bombay (about two months) please write short essays (about 300 words each) and draw nine maps concerning the subjects listed below. You may add any subjects of your own liking or that your parents may suggest. You may have to write three or four essays a week and draw one map each week.

Your sources for this information should be your own knowledge, newspaper reading, consultation with experts, and books. Also consult your local librarian for Government of India publications.

On each essay and map be sure to include the date and signature of the guide who is helping you. This guide may be your parent but not necessarily. Write us a card every Monday and tell us how many essays and maps you have completed during the past week. Use 8½ x 11 inch paper for everything in this project. When all the essays and maps are finished bind them in a notebook and be ready to bring them to Bombay at registration time. After perusal by the staff, these books will be returned to you and you should take them to the United States for reference. Such information will be very valuable in preparing lectures for American groups.

Essays

Please write on the following subjects:

1. What, in your opinion, are the ten most epoch making events in India's 5000 year history?
2. They say, "all religions are represented in India." Describe them briefly, mentioning founders, places of origin and general tenets.
3. Describe your school life. What aspect or aspects appeal to you most?
4. The Indian government has decided to make Hindi the national language of India. You should (a) name the Hindi speaking states and their populations and (b) name the non-Hindi speaking states and their populations.
5. Name six great male and female leaders of India who worked for their country's independence. Write a few lines on each.
6. What help is India receiving from other countries (except the USA)?
7. What help is India receiving from the USA?
8. How is India governed?
9. What are the raw materials and manufactured goods India exports to other countries? In what part of India do they originate? Name the most important countries which buy our merchandise.
10. What are the important items which India imports and from which countries are they imported?
11. Write short notes on: (a) Indian painting; (b) Indian dancing; and (c) religious architecture of India (carvings, temples, mosques, churches).

12. What do you think are India's biggest problems? What would you suggest for their solution?
13. What are the five year plans?
14. Give a sketch of the life of Mahatma Gandhi.
15. Write your present impressions of the USA from what you have : (a) heard from others; (b) seen in American movies; and (c) read in books and magazines (mention the books you have read on the subject).
16. Write the national anthem of India, "Jana, gana, mana," in full.
17. Write a short essay on Bhagvatgita and its teachings.
18. Briefly write the story of Ramayan and Mahabharata.
19. Write notes on the following books: (a) *Meet America;* (b) *America and You;* and (c) *Outline of American History* (this book will be sent to you in a few weeks. It is a compulsory subject in American schools and many of our students find it very difficult).

Maps

Show the following subjects on nine maps of India which you have traced. Allow a separate map for each subject and be sure to include a legend at the upper left-hand corner.

1. Principal rivers (mentioning river projects), mountains, desert areas and lakes
2. States and territories of the Federal Union and their capitals
3. Historic and religious cities and the regional language spoken in each state
4. Populations of and distances between the following: Shrinagar, Delhi, Calcutta, Madras, Cape Comorin and Bombay
5. Areas where main agricultural products are grown, such as: wheat, rice, sugarcane, jawar, tobacco, tea and coffee
6. Areas where the following mineral products are found: coal, iron, copper, gold, mica, shellac
7. Transportation systems of India (railways, airlines, roads, canals, etc.)
8. Principal industrial plants (a) built privately, (b) built by the government, (c) foreign and government owned and (d) built mainly by governments such as the U.K., USA, Canada, West Germany, USSR, etc.
9. Forest areas and jungles and indicate where wood and animals such as the following are found: mahogany, deodar, sandalwood, shal, ebony, spruce, lions, tigers, monkeys, elephants, camels.

IV Resources for Orientations During the Sojourn

A. Suggested Activities for Groups of Hosted Students

B. A Sample Set of Critical Incidents

C. Three Types of Reaction to Culture Shock

D. Directed Observation in a Host Community

E. Guidelines for Leaders of a Group Exchange Experience

Resource IV-A

Suggested Activities for Groups of Hosted Students

Editor's Introduction: The following suggestions were prepared for youth leaders who are planning to guide culturally mixed youth groups as they participate in activities of various kinds. The author had in mind youth from France and Germany who would be participating together in the Franco-German Youth Exchange, a series of programs designed to increase mutual understanding and personal contacts between the two nations. These suggestions, however, might be useful to AFS group leaders everywhere who are thinking of planning activities for groups of hosted students from two or more cultures. We are indebted to the Office Franco-Allemand pour la Jeunesse (Rhondorfer Strasse 23, 5340 Bad Honnef 1, Federal Republic of Germany) for allowing AFS to reprint (in translation from the French) this material, which originally appeared as part of a chapter entitled "The Development of Exchange Programs" in the OFAJ Dossier: Jumelages de Villes et Rencontres de Jeunes *(1982).*

GROUP ACTIVITIES

A. Excursions

It is normal when one stays in a foreign country or in a different part of one's own country to need to "place" oneself in the new environment. Before leaving home, one generally studies a map and looks for major points of reference (a need for security?). For this reason, all the French-German exchange programs include one or more excursions. This fulfills a legitimate need both for the host who wants to show the beauty of his country and for the visitor who comes to see it. Very often, a simple excursion is organized for the participants. It is fixed for a specific day, and its implementation then depends only on the weather (will it rain on that day?) or technical constraints (will it be possible to get a bus?). The day arrives, the 50 participants get on the bus and are taken on a day tour that includes a picnic, a swim, or a walk. They come back in the evening, happy to have seen so many things. Usually during the journey, someone at the front of the bus explains the historical significance of certain places, injecting more or less humorous remarks to keep the participants' attention. Next day, the participants come back together. At this time, you should ask them what they remember of the excursion. Try to find out what they remember, and to what extent the excursion helped to improve their knowledge of the host country. This experience is usually very significant. The exchange encounter being short, we tend to try to transmit the most information possible in the shortest amount of time. The participants sit in the bus absorbing information; how much they actually retain depends on how much they are concentrating at that moment, and on their particular motivation. (Touring with 12- to 14-year-old adolescents the whole day long in a bus and touring with a group of young adults of 18 to 25 years of age does not bring the same results.) To deal with this problem let the participants, as much as possible, take charge of the preparation and implementation of the excursion. You can form small groups charged with collecting information for the itinerary, and you can ask one or more of these small groups to make a report on the day (photos, interviews). This report will be used again during an evaluation of the encounter. A group of the participants could be in charge of organizing the picnic (purchases, etc.).

B. Visits

Visits have practically the same difficulties as excursions; visits, however, are usually shorter. If you take the example of a visit to a town, it could present the same problems as a day excursion if carried out in the same way (especially if a large town is involved). If the town to be visited is small or medium sized, it would be good to try to introduce amusing elements into the discovery process. It is not difficult to organize a race on foot (or on bicycle), to form teams (if possible Franco-German), or to draw up an itinerary of many stages with questions (if possible humorous ones) to be asked of certain personalities or passers-by along the way. The participants thus will be forced to collect the information for themselves, thereby adding an active educational aspect. The information collected, as in the case of an excursion, could be the subject of an evaluation. Encouragement leads to imagination, and fantasy is worth a lot!

When choosing the itinerary, it would be good to plan so that the participants could see the reality of daily life in the town. Try to avoid choosing only historical monuments and the more or less prestigious places (the stadium and the ultra-modern pool, the new city hall, the new hospital). The reality of daily life also includes poor sections of town, industrial areas, shopping streets, etc.

When choosing places to visit (museums, churches, factories), you should certainly take into account the characteristics of your participants. What interest does a jewelry manufacturer hold for a group of young boys 14 to 16 years old? Of course, everything has some interest, but priorities can be set up. This can best be done during the preparation for the exchange, if the group can meet before their departure. A visit to industrial concerns offers the participants a concrete view of the working conditions of the people in the host country. Most of the time the visit will follow traditional lines, involving a representative of the company who will take everyone around, an interpreter, and the 40 or 50 participants who try to follow the explanations. Because industrial activity is noisy, those at the back of the group generally do not hear anything being said. All they take away with them are visual, auditory, and olfactory impressions. Whenever possible it would be good to plan several simultaneous visits to industrial concerns, dividing the group into many small sub-groups, each of which goes to visit a different plant. This way each group of 10 to 15 people will be able to visit in better circumstances, will be able to ask more questions on working conditions, hours, salaries, etc., and could for an evaluation compare results with the other sub-groups. Participants will thus obtain a better overall view of the system, and of the social and economic life of the town or the region involved. (You must be careful to plan so that all the plants visited are *not* model factories.) Another important point: In order to provide a balanced view for the participants, try to arrange, in addition to a guided tour by a representative of the management, a discussion with workers and employees or even with their union representatives. This discussion can take place in the factory itself (but that's rare) or in the offices of the management/workers committee, or in union offices. This discussion will certainly add another dimension (along with supplementary information) to whatever knowledge the participants have gathered on social, economic, and political life in general. It will certainly help to weaken certain prejudices and demystify the pictures participants have of the host country. (One rarely works only for pleasure in France or in Germany, and working conditions and salaries are very variable.)

There will always be interest in cultural visits; how many depends on the nature of the group itself and on what there is to see. Guided visits through museums or monuments could be the best or worst of things: the best if you allow the participants time alone to see and feel for themselves and better understand how the past of the country is relevant to the present; the worst if you expect them to lift and turn their heads upon command with simple descriptions of what they see, including some important names and a few technical terms. It is worth trying to make sure that the guides are really interested in their subject, for there is small chance that someone who is bored by his topic can communicate anything but boredom.

C. Conferences, Reports, Debates

"Reciprocal knowledge implies above all information on the cultural, economic, social, and political contexts which condition the life of each individual. Such an approach is indispensable for discovering and understanding the special features of a neighboring country, its inhabitants and their way of life." (Extracted from the Directives of the OFAJ.)

Visits and diverse discovery activities allow the young participants in an exchange to gather a certain amount of information. This information is then classified and used in various ways because of the various prejudices of the participants. It would be good, depending on the motivation of the participants, to get them to try to systematize and consider in depth certain subjects. If it is not possible to have the participants collect the information themselves, you can, for example, ask for an outsider to give a report on the economic and political aspects of the region in question, or you can call on specialists for more specific subjects. Usually, these reports or conferences must be translated and this should be kept in mind when organizing the project; however well-prepared the translator is, translating breaks the rhythm of the report and hinders the reporter. The listener's attention is not always kept while the foreign language is being spoken; a translated report lasts almost twice as long as one in a single language. You cannot,

therefore, have too great hopes about the amount of information absorbed by participants on these occasions.

It is wise to keep in mind the people for whom the conference or report is intended. Not everyone is used to assimilating knowledge in this form, especially when it is transmitted in a foreign language. The interest of the participants will be greater when they have a chance to take part not only in the preparation of the report but also in a discussion of it. It is a good idea to plan for a debate to occur immediately after the report in order to provide a good occasion for elaborating on the topic covered. It permits the participants to express their thoughts and, eventually, to agree with the report or to correct misunderstandings resulting from errors of translation or interpretation.

In preference to a report or conference given by an outsider, you must always try to develop something based on the ideas of the young people themselves. Why not form bi-national sub-groups (or mono-national, depending on the form of the program) charged with collecting information on subjects chosen by the participants themselves? Some examples: the leisure time activities of young people in the exchange town or in the place to be visited, economic activity, sport, ecology, festivals, social conditions, etc.

D. Musical Evenings and Festivals

Music is an important and integral part of the Franco-German Youth Exchange, corresponding as it does to the expectations of young people in the two countries, who have similar musical tastes. Even though this kind of music/dance activity is mostly quiet, these evenings can be, in the course of the Franco-German exchanges, enjoyable activities for the young people. Here, too, you can form small groups charged with the organization of the evening, the preparation of games and sketches, and the learning of songs (in the two languages). In this case, the musical evening will be not just an evening, but an entire day. The creative potential within groups of young people is often strong and asks only to be put to use.

As for the games, the dangers frequently encountered in competitive sports can be present here, too. You must be careful to avoid games of an aggressive nature, which can lead to bruised feelings. Instead, use pastimes that rely on expression and communication. The making of scenery for plays or sketches enables participants to work together without talking, and the teaching of songs can improve linguistic comprehension and create a very positive community feeling. In any case, it is desirable that these activities call on the creativity of the participants and that, as far as possible, they be used in a bi-national way.

You should, however, avoid making all activities Franco-German; it is sometimes very important for participants to have time to be with their compatriots, that is to say, in separate national language groups.

E. Official Receptions

These are usually part of the Franco-German program. They confer an "official" character in a somewhat prestigious setting. These are occasions to recall conflicts that have marred the relationship between the two countries and to underline the progress accomplished during recent years. It is the time for speeches, sometimes long and ponderous, with pauses for translation. Official receptions, as congenial as they might seem, are frequently little appreciated by the young participants. However satisfying they are to the organizers, speeches and reciprocal thanks have little effect on young people; one must not be surprised by this, however, for such things are generally made by adults for adults, who have interests different from those of young people. Receptions, if they are accompanied by publicity, provide a chance to bring the fact of the exchange program's existence to the attention of people who have not been very interested and to arouse their interest in the program. The multiplication of these receptions should not be thought of as enriching the exchange; their briefness will certainly be appreciated by the young people. This point should be discussed by the organizers when the program is being prepared.

F. Sports Activities

These are not confined to sports exchanges. They can be an important factor in bringing together the young people of the two countries so that they may experience a common activity for which they are highly motivated. It is important that the competitive aspect does not show itself through aggressive play or excessive pride. The Franco-German encounters should not be a place to express physical or technical superiority; one second more or less on the 100 meters, one goal more or less during a football match have never contributed to the progress of friendship and cooperation between the two countries. Too often, and especially during sports exchanges, the pressure of the sporting performance overwhelms the exchange encounter. The influence of big international sporting events has made itself felt in these exchanges, giving young people the impression that they are representing their country and defending its honor. Unfortunately, congratulations and embraces after a match do not erase this attitude whereby, consciously or not, each player tries to show the superiority of his system over the other. More than the result, it is the common experience of the activity which should be taken into consideration. This experience will be enhanced if there are common training sessions through which real exchanges could take place, especially if you plan on mixing the teams. Instead of a Franco-German competition, you would have Franco-German cooperation, which will appeal to the solidarity of the participants rather than to their national pride. It would certainly be interesting to analyze different sports to find out how much they favor or do not favor communication. In the setting of socio-educational meetings, the organizers should (while taking into account the motivation of the participants) propose to them that they carry out the sport in the way that will best realize certain objectives. They must also pay attention to the manner in which this sport is practiced: One can ski alone, or, better, one can form culturally mixed groups of "beginners"and "experts" in order to engage in various games. One can put two participants on one small sailboat; they will go faster than four people on the same boat, but they will probably have less contact.

G. Linguistic Activities

As a large number of participants in the exchanges have no knowledge of the other's language, a major task of the organizers is to create situations where this will not matter (sporting activities, games, etc.). At the same time, you must try to create situations allowing some people to get acquainted with the partner's language and others to improve upon what they already know. If the group can be formed before the experience, try to organize, for example, a simple language lesson, while fully understanding that a language cannot be learned in a couple of hours. The main point is to show the participants that a few words can suffice to satisfy basic needs. During the stay in the host country (unless they stay in groups of the same nationality, which is not desirable) they constantly will be confronted with the foreign language. In the host family, someone may be able to talk in the other language, but this is not generally the case. After an initial phase of uneasiness, the participant will learn to manage with his partner. The role of the organizers at this level must be to make the situation seem both secure and normal. In the case of an exchange occurring at a location that is home to neither the French nor the German participants, you can, from the beginning, organize a language-study workshop for everyone in order to help them overcome certain barriers. Keep in mind that, for such a workshop to be productive, the participants must find themselves in a leisurely situation. Remember also that, as a general rule, they do not much like classical methods of teaching. One method could, for example, be "learning in situations," which can be explained as follows: form small groups, each with French and German members, and try to determine with the participants which are the situations they are most likely to find themselves in most often during the exchange and which are the situations that require the most communication. There are several common situations, such as the first contact, meals, and shopping, and others of more specific nature, depending on the activity, such as sailing, skiing, and swimming. Together, set up a list of priority situations and establish in both the French and German languages a mini-catalog of structures and phrases absolutely necessary for immediate communication: "What is your name?," "Where do you live?," "Pass the bread," etc. This can be followed by repetition and phonetic corrections (at a modest level) by Franco-German pairs, one making the other repeat and helping him in the learning process. This system—here too briefly described—does not pretend to be the solution to all linguistic problems. It can give a taste of the other language and can motivate participants to learn in a more systematic way in the future. It also creates a

supplementary communications bond and calls for solidarity between the participants, each being aware of the difficulties the partner is experiencing with a new language. The "learning in situations" method will be more practicable with beginners than with advanced students, the latter having linguistic needs determined by their previous knowledge and, as a result, much more difficult to pin down.

H. Free Time

Contrary to what many exchange program organizers believe, free time is not wasted. There is a strong temptation to accomplish, in a short amount of time, the maximum possible. The result is often an accumulation of information that is rather poorly digested by the participants. It is important to give time to the participants to discover their environment without programmatic constraints, to allow them free time to use their personal initiative and satisfy their individual aspirations. It is appropriate for a week-long stay to plan for a free day (or two half days) during which time the participants can freely go shopping, sit at a cafe, or return to places that particularly interested them and that they were able to see only superficially on the "organized" visit. This free time allows the participants to establish a more personal relationship with the environment; they can themselves determine their activities without constraints or pressure from a group or from the program. The impressions accumulated during this individual discovery period will be of an altogether different intensity. The group can also suggest ways to occupy their free time.

I. Putting the Experience into Perspective

A Franco-German exchange of short duration (one week or a fortnight) is a rapid succession of shocks; it is the systematic confrontation of information and of new and unusual situations. The only way to put all this into perspective is to help the participants reflect upon and relive the experience. During the exchange it is a good idea, every other day at least, to evaluate the preceding days. The organizers can then see to what extent the activities of those days have helped achieve their goals; the young people can become aware of the things that have escaped them; and the organizers can also explain and correct certain things.

For the participants who are having the family experience, the national group evaluation is a chance to put the experience in perspective, to get answers to questions, to express themselves freely in their own language, and to face up to their experiences.

For the participants having an experience that does not involve living with a family, the evaluation meeting allows for discussion in bi-national groups as well as in national groups (both situations are important). This meeting, held on the last day that the group is together, brings out the way in which the activities have been experienced by the two national contingents. The program can be discussed and put in perspective. The meeting can become for the students a place of learning wherein decisions concerning intercultural situations are taken. The discussions can also bring about consciousness-raising with respect to the difficulties of cooperation. This is a very important portion of the evaluation meeting.

After the exchange, when all are home again, you can (with the help of the information collected during different activities) organize one or more evaluation gatherings. These gatherings can be carried out by the participants themselves, and they can invite their parents and other students who have not taken part in the exchange. In this way, the evaluation can have a more significant effect by permitting the students who have participated to relive the exchange and think about its diverse aspects, while at the same time motivating the other people. The results can be kept as reference for future exchange programs. If one wishes to obtain pedagogical continuity, it is important to recognize past mistakes and to systematically analyze the exchange methods in order to bring about improvements.

Resource IV-B *A Sample Set of Critical Incidents*

Editor's Introduction: "Critical incident" is the name of a relatively brief case study, which is a written account of an event involving people from two cultures, or from a culture different from that of the trainee; the outcome of the event has significance in terms of understanding cross-cultural differences. The following set of four critical incidents has proved successful in training people who are sojourning in Thailand. It was developed by Henry Holmes and Suchada Tangtongtavy, and first appeared in Managing Under Cultural Differences *(1975), published by Intercultural Management Consultants Ltd. (62 Sukhumvit Soi 26, Bangkok, Thailand). Although these four incidents are not useful outside the Thai context, they are presented here as a good example of how to prepare a set of critical incidents for use in training sojourners in your own country. A good way of using a set of incidents such as this is to have them read and responded to separately by the sojourners and by one or more host nationals; then bring the two groups together to discuss each incident. (Note: the word* farang *means "foreigner.")*

CRITICAL INCIDENTS

Instructions: Think about the action of the person whose name appears as the title of each incident. Then rate the suitability of his or her action in a Thai setting. If you feel strongly that the action is suitable in Thailand, give it a "9" rating. If you feel strongly that the action is unsuitable in Thailand, give it a "1" rating. Use the other numbers along the scale to accurately indicate how you feel about the action. (For example, a "5" would indicate that you are undecided whether the action is suitable or unsuitable). Also, write a sentence telling *why* you gave your rating.

1. Charles

Two Americans, John and Charles, were talking together in a crowded hallway. A Thai person, Khun Somchai, needed to pass by. Charles noticed that Somchai made a big effort to stoop low and pass behind the two Americans. Charles was disturbed at this behavior. He thought it was humiliating to Somchai. He decided to go to Somchai and ask him not to bother with this kind of formal behavior. This change, Charles felt, would make everyone feel more equal and democratic.

RATING	9 very suitable	8	7	6	5	4	3	2	1 not at all suitable

REASON: _____

_____

2. Pichai

At a local church, Pichai was one of six young people planning a bake sale to raise money. There were two Thais and three "farangs" on the committee in addition to Pichai. During their meeting, Pichai reported to the others some of the information he had gathered. One of the farangs, Bill, pointed out some mistakes he had noticed and suggested a few improvements. Pichai smiled and was silent. He did not speak any more during that day.

RATING	9 very suitable	8	7	6	5	4	3	2	1 not at all suitable

REASON: _____

_____

3. Mali

Mali is 16 years old, the eldest girl in a family of seven. Recently, her parents started a new business. During the next few years this business will require a lot of extra time and effort from the family. Mali's parents want her to stop school after graduation and help the family by caring for her younger brothers and sisters. Her father told her that the younger kids could go on for further education. But Mali has been doing well in school and she'd like to continue on to college. She believes that she might even be able to get a scholarship. Finally, Mali decides to stay and help out at home, hoping at least to enable one of the younger kids to get a good education.

RATING	9	8	7	6	5	4	3	2	1
	very suitable							not at all suitable	

REASON: _____

_____

4. Sutira

Sutira was a Thai girl who had won a scholarship to study in the United States. Her family had a large compound in Bangkok. Now 19 years old, Sutira recently came back to Thailand and got a job. She grew tired of living with her family, however, and told her father she wanted to find an apartment with another friend. Her father was troubled, saying there was plenty of room in their compound and that he wanted her to remain a part of the family. After some thought, Sutira decided to move out and find her own place to live.

RATING	9	8	7	6	5	4	3	2	1
	very suitable							not at all suitable	

REASON: _____

_____

Resource IV-C *Three Types of Reaction to Culture Shock*

Editor's Introduction: The following document is an excerpt from Culture Shock!: What Not to Do in Malaysia and Singapore, How and Why Not to Do It, *by JoAnn Craig, published in 1979 by Times Books International, Times Centre, 1 New Industrial Road, Singapore 1953. Craig explores causes of and possible reactions to culture shock by identifying and discussing three principal types of sojourners. The article and accompanying diagram may be useful as the basis for a presentation and discussion about culture shock. Note that the term "expat" is used frequently throughout this document. "Expat" is an abbreviated form of the word "expatriate," which is defined by Craig as "a foreign national living and working in a third-world foreign country for more than six months who considers his country of residence as alien, and his country of origin as home." (p. 172)*

HOW DO EXPATS REACT TO CULTURE IMPACT?

Expats ease their adjustment to a foreign culture by reacting in certain ways. The reactions are so common that anthropologists can predict pretty accurately how most expats will respond to culture impact!

During the first few weeks, most individuals are fascinated by the new. They stay in hotels and associate with people who are polite and gracious to them. This honeymoon stage may last from a few days or weeks to six months.[1]

What happens after this stage can be seen in the following models. (They are idealistic ones, and not intended to be realistic. The boundaries overlap, and no one expat can be said to fit the pattern exactly.) The type of response an expat makes during the early stages often determines the type of expat he will turn out to be.

THE ENCAPSULATOR

The most common garden-variety type of expat is the Encapsulator. He makes his adjustment mostly to the expatriate culture. He experiences minimum contact with the local culture and the local people. He learns very little about the customs and traditions of the host society, and has very little to do with the people of the foreign society, except on a superficial level. He lives in Singapore or Malaysia, but never experiences the culture.

He tends to "clump together" with other expats of his own kind into ready-made "culture bubbles" for security and emotional support. He usually lives in an expat area, joins the expat clubs, shops at the stores that cater to the expat's tastes, and sends his children to the expat schools. The expatriate culture is made up of a web of social relationships in which expats meet and mix with each other through work, socials, leisure, sports, clubs and religious functions.

The Encapsulator becomes a part of a miniature "Little America", "Little England", "Little Holland", etc. He does not have to face the problems of learning a new culture, but seeks instead to learn how to live the *expatriate way of life.* While this type of adjustment may be beneficial to the expat, as it can help him to "settle in" with the least amount of difficulty, and to face the least amount of cultural disorientation, it can be harmful in the extreme because it can cause him to become insular. The ready-made culture bubble can prevent him from learning about the local culture, and it can prevent him from making personal and close contacts with local people—it can prevent him from making a successful cultural adaptation.

The Encapsulator does not make the most effective use of his exposure to a new culture. He often does not learn how to live and work successfully among the local people or how to have successful business relationships with them. He also does not adjust well to living in a foreign culture.

THE REACTIONS OF THE ENCAPSULATOR TO THE FOREIGN ENVIRONMENT

(a) Flight

Many expats who become Encapsulators have succumbed to the *flight* syndrome in reacting to culture impact. They run away from what is strange and unfamiliar to them; or they avoid the host culture. Flight comes in three stages: rejection, regression and retreatism.

(i) Rejection. They reject the environment which causes the discomfort: "The ways of the host country are bad because they make us feel bad." Whenever you find expats sitting around grousing about the foreign culture, you can be sure they are suffering the "rejection" reaction to culture impact! This rejection and hostility grow out of the genuine difficulty which the expat experiences in the process of adjustment. There are all kinds of troubles to cope with: mail trouble, school, housing, transportation, shopping, communications troubles, etc. The host people try to help, but they just don't understand the expat's great concern over these troubles. Therefore, the expat feels they must be unsympathetic to him and his worries.

(ii) Regression. They have a relapse back to the time when they were happy and secure in their own country. They start to glorify irrationally everything about their home country. They remember only "the good old days back when ..." They start to compare unfavourably all the aspects in the alien society to the wonderful aspects of their own country. They forget all the problems they had experienced then and only remember the good things. It usually takes a trip back on home-leave to bring them back to their senses.[2] This is a critical period of adjustment. It is crucial during this stage that the expat develops an understanding and acceptance of the host culture, and makes close contact with local people. If he makes a successful adjustment during this period he can go on to become a happy and contented Cosmopolitan. If he fails to make the adjustment, he will go on to the "Retreatism" stage where he may remain for the duration of his overseas assignment.

(iii) Retreatism. The third and final stage is complete when they isolate themselves from the alien culture that they do not understand—the culture that causes them frustration, anxiety, disorientation and pain. They join the expat culture of their countrymen and take refuge in its cocktail circuit.

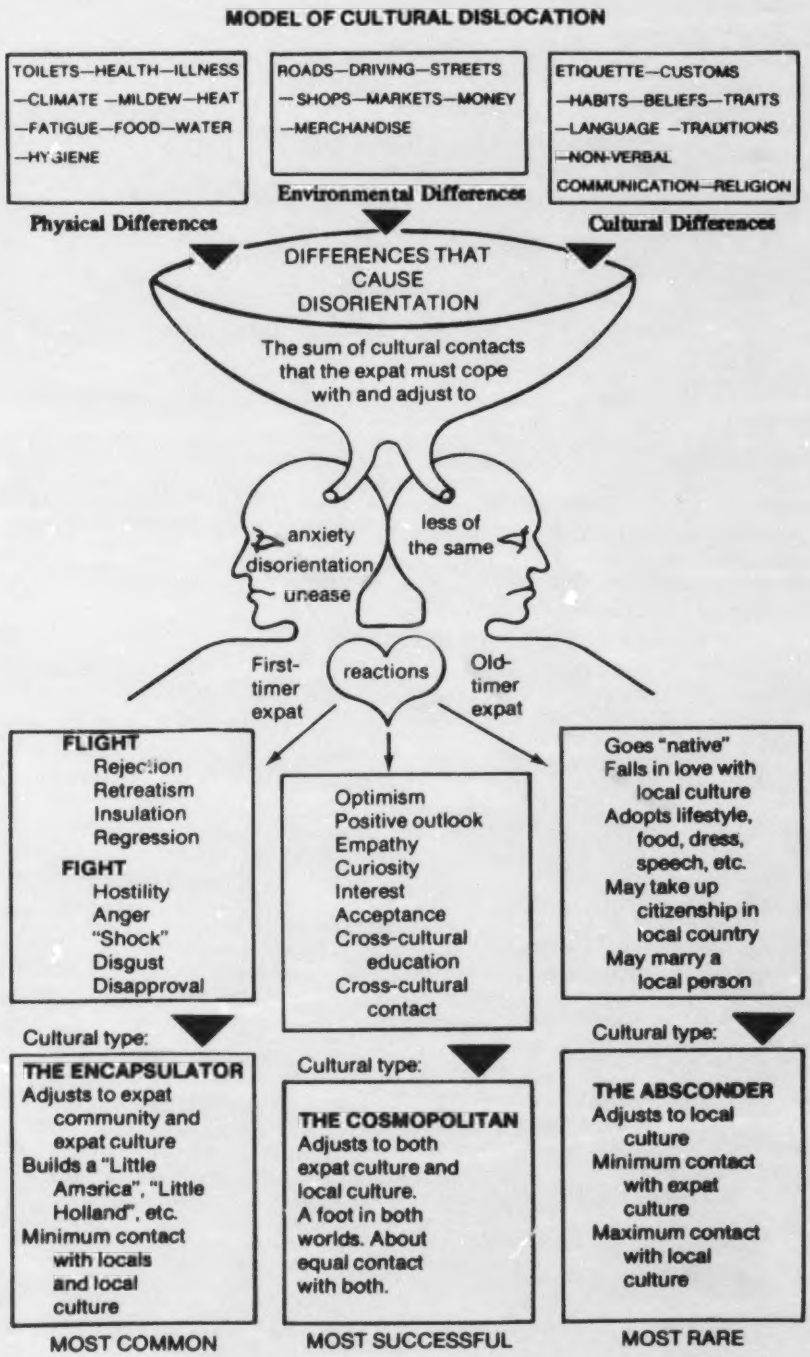
(b) Fight

Some expats also experience the *fight* syndrome in reacting to culture impact. They respond to the differences in the new culture with anger, hostility, dismay, disgust, disapproval and frustration. People in a foreign culture have habits of their own that are different from the expat's habits. They often break his habits, and habit-breaking is unpleasant. When expats confront "strange" habits, they often retreat from them and seek out people of their own kind who have similar habits.[3]

Instead of trying to account for conditions as they are through an honest analysis of the actual conditions and the historical circumstances which have created them, the expat talks as if the difficulties were more or less created by the people of the host society for the expat's special discomfort. The use of stereotypes, such as "the dollar-grasping Chinese", may salve the ego of an expat with a severe case of culture impact, but it does not lead to an understanding of the host country and its people.[4]

THE COSMOPOLITAN

This type of expat is a pretty rare species and not too often seen in foreign countries. Though he is not so common, he is the one who makes the most successful adjustment to living and working in a foreign culture. He makes his adjustment to the local culture as well as to the expat culture. He has a foot in both worlds, so to speak! The Cosmopolitan meets and mixes equally with people from both cultures. He learns about the differences that befuddle him in the foreign culture so that he can understand them and feel comfortable in the society. He develops the skill to understand the inner


MODEL OF CULTURAL DISLOCATION
TOILETS—HEALTH—ILLNESS —CLIMATE —MILDEW—HEAT —FATIGUE—FOOD—WATER —HYGIENE
Physical Differences
ROADS—DRIVING—STREETS — SHOPS—MARKETS—MONEY —MERCHANDISE
Environmental Differences
ETIQUETTE—CUSTOMS —HABITS—BELIEFS—TRAITS —LANGUAGE —TRADITIONS —NON-VERBAL COMMUNICATION—RELIGION
Cultural Differences
DIFFERENCES THAT CAUSE DISORIENTATION
The sum of cultural contacts that the expat must cope with and adjust to
anxiety disorientation unease
less of the same
First-timer expat
reactions
Old-timer expat
FLIGHT
Rejection
Retreatism
Insulation
Regression
FIGHT
Hostility
Anger
"Shock"
Disgust
Disapproval
Optimism
Positive outlook
Empathy
Curiosity
Interest
Acceptance
Cross-cultural education
Cross-cultural contact
Goes "native"
Falls in love with local culture
Adopts lifestyle, food, dress, speech, etc.
May take up citizenship in local country
May marry a local person
Cultural type:
THE ENCAPSULATOR
Adjusts to expat community and expat culture
Builds a "Little America", "Little Holland", etc.
Minimum contact with locals and local culture
MOST COMMON
Cultural type:
THE COSMOPOLITAN
Adjusts to both expat culture and local culture.
A foot in both worlds. About equal contact with both.
MOST SUCCESSFUL
Cultural type:
THE ABSCONDER
Adjusts to local culture
Minimum contact with expat culture
Maximum contact with local culture
MOST RARE

logic and coherence of other ways of life and the restra[illegible]ot to judge them as bad because they are different from his own ways.[5]

The Cosmopolitan accepts the fact that cultures are relative and he learns to appreciate the host culture for what it is: he doesn't try to fight it or to change it. He does not go "native", or give up his own system of values or beliefs. On the contrary, he retains his own loyalties to his values and his allegiance to his country. He does not feel that loyalty to his own country excludes a loyalty to his host country. He expands and stretches his attitudes and etiquette to include those of his host's in the name of friendship and goodwill. He may never learn to love fish-heads, *belacan* or durian, but he is considerate and respectful towards the people of his host country and he appreciates their culture.

The Cosmopolitan can usually be identified by his optimism, enthusiasm, humour, high self-concept, and his positive respect for individuals, whoever they are. Gordon Allport calls this type of personality the "Tolerant Personality".[6]

This type of expat reacts to cultural dislocation with empathy, curiosity, interest and acceptance. He takes positive steps to learn about the culture and to meet the people. He actively seeks information, asks questions, and reads books about the culture. He makes friends with local people on an equal-status basis. He can operate within the new culture without feeling stress and anxiety, although there will still be moments of strain. Only with a complete grasp of all the cues of social intercourse will all strain disappear.[7]

He experiences his stay in the foreign culture with joy, and when he leaves the country, a part of the people and the culture goes with him ... and a part of him stays with them.

The Cosmopolitan often has less difficulty in adjusting to the other problems that accompany a transplanting, i.e., business, personal, emotional and familial problems.

THE ABSCONDER

This type of expat is the most rare of all, but he does in fact exist. Some examples of this type were the sailors of Captain Bligh who mutinied in order to stay with their Tahitian women. Anthopologists talk about this type when they refer to those anthropologists who go "native, put on loin-cloths, and dance around tom-toms"! Some young people in the Peace Corps also became absconders when they went to live with local people in rural areas, learned their language, and adapted their life-style. Some of them forgot how to speak their own native tongue and found it difficult to readjust to living in their own country.

The Absconder does in fact "turn native". He restricts his relationships to those of the local people in the community. He has minimum contact with people of his own culture. He makes his maximum adjustment to the local culture.

He may marry into the local community; take up citizenship in the local country; put down roots in the new culture. He considers the local community to be "home" and he gives up allegiance to his own country.[8] The Absconder reacts to cultural dislocation with a sense of euphoria. He may "fall in love" with the local culture and choose to remain there rather than return to his own country.

NOTES:

1 Oberg, K. *Culture Shock and the Problem of Adjustment to New Cultural Environments.* Washington, D.C.: International Publications, Foreign Service Institute, Department of State, 1958.

2 Oberg, *op. cit.*

3 Allport, G. *The Nature of Prejudice.* New York: Doubleday, 1958.

4 Oberg, *op. cit.*

5 Cleveland, H., et al. *The Overseas American.* New York: McGraw-Hill, 1960.

6 Allport, *op. cit.*

7 Oberg, *op. cit.*

8 Mayer et al. *Townsmen or Tribesmen.* Capetown: Oxford University Press, 1974.

Resource IV-D

Directed Observation in a Host Community

Editor's Introduction: The following account of a community investigation project that was carried out on the island of Mallorca was written (originally in German) by Horst W. Opaschowski and appeared in Methoden der Animation: Praxisbeispiele *(1981), which was published by Klinkhardt Verlag, Ramsauer Weg 5, 8173 Bad Heilbrunn, Federal Republic of Germany. Some of the ideas and methods mentioned in this article may prove useful to local- and national-level AFS leaders who are seeking new ways (1) to introduce their hosted students to a particular community, or (2) to improve the students' observation skills. We are indebted to Rudolf Herrmann of the Office Franco-Allemand pour la Jeunesse for bringing this article to our attention as well as for making available for this* Third Edition *two excerpts from an OFAJ Dossier that appear herein as Resource IV-A and as "The Contact Game" in the section entitled "Suggestions."*

A METHOD OF COMMUNITY OBSERVATION

Role-playing is motivating and, at the same time, is a way of training people in certain patterns of behavior. Simulation games can be seen as attempts to structure reality into a simple model, so that participants can play roles that are based on reality and can make decisions according to their evaluation of that simplified situation.

For example, let us consider a simulation of a consulting firm that has been retained to investigate a certain vacation spot. This simulation is based on a real object (the vacation spot) and confronts the participant with a fictitious situation (the task of the consulting firm). For the simulation to be useful, the things to be investigated have to actually exist (for instance, public organizations, interest groups, and so forth). The technique involved in such a simulation exercise is to create merely the framework for an exploration of the chosen topic; in other words, only certain aspects of a complex range of problems are singled out for investigation. In this example, the starting point as well as the problems to be investigated are all conditioned by the fact that vacation spots are created by people making value decisions. That is, the basic function of recreation—"to restore oneself"—has created its own structure and special features (private guest houses, hotels, homes for old age pensioners, removal of the original inhabitants, inflation of prices, and so forth), which in turn have entered into a competitive relationship with other traditional basic functions. For example, the function of recreation competes with the function of "working" because industrial jobs are usually excluded from areas devoted to tourism; this leads to discrimination in the working situation of the local inhabitants.

Simulations and other experiential procedures for environmental study are a very challenging and highly useful way of gaining insight into a particular socio-cultural milieu. They also provide an action- and project-oriented form of activity for the participants. They offer criteria for understanding new—and even well known—localities and regions, and they help people find explanations for the differences from place to place in the natural and man-made environment. The pre-structured framework of the simulation determines the way the situation is likely to be experienced and analyzed; that is, it depends upon whether the participants are engaging in a simulation of a consulting firm, a local planning council, or a publishing company that hopes to market an alternative travel guidebook.

Within a pre-structured framework there is still room for a relatively open procedure. For one thing, there is no set procedure for obtaining the required information. Furthermore, the various groups participating in the simulation are free to cooperate with each other. Our experience has shown that it is not always necessary to have a simulation game completely planned in order to get the process of learning headed in the intended direction.

The following appear to be important in planning a simulation exercise:

- a starting situation that motivates the participants
- small groups of participants
- informal, on-going sharing of experiences among the groups
- counseling by group leaders

- methodical approaches to the task at hand
- intensive fellowship among the members of each group

THE MALLORCA PROJECT

Actually, the Mallorca project was not developed as a simulation or planned experiential procedure, but it has the advantange of being a good model for other programs because of the methodical way in which it was structured.

The Beginning

All the participants took part in an introductory weekend, the goals of which were as follows:

- to introduce an important experiential method: observation exercises
- to give the participants an opportunity to become acquainted with each other
- to discuss everyone's expectations about the project

The most important of these was the introduction of the observation exercises as the substantive method to be employed by the participants in the project.

After introductory remarks, three small groups were formed for future work and meetings. Then, each participant picked an envelope in which there was a letter describing an observation exercise. Each envelope contained one of three sharply different set of directions: Envelope "A" contained very precise instructions—Go to the market place, find a location for observation, then read through the enclosed text and note your impressions regarding each topic discussed. Envelope "B" contained semi-precise instructions—Walk or ride through the city in any manner you wish; write down where you go, what you see, and what particularly impresses you. Envelope "C" contained a brief and very general description of the objectives of observation, but no instructions whatsoever. The procedure for this introductory exercise was as follows:

- individual observations according to the instructions
- meetings in the three small groups so that participants could share what they had learned
- preparation by each small group of a play to be acted for the whole group
- meeting of the whole group with dinner, the plays, and reflections

Through this introductory procedure, the participants were expected to learn two important facts:

- The more structured one's procedures, the more intensive are his or her impressions.
- In everyday life, much of the environment is not perceived.

Procedure for the Project

In the following description we will introduce only a few aspects of the project that seem significant in terms of procedure. As noted previously, three small groups were formed at the beginning of the program. A counselor worked with each group. Only the basic steps of the procedure were fixed in advance. Special interests and activities were decided upon by the small groups themselves.

The first exploration phase on the island of Mallorca was a rather superficial contact with the tourism on the island. Certain things were immediately obvious, such as ugly hotel architecture, narrow streets, elderly Germans strolling around, and many advertisements in German for food and hotels.

The second exploration phase began with an obligatory meeting involving the travel guide, which was followed by a short trip through the city. The participants still did not feel that they were being taken seriously by the inhabitants. However, within the small groups, discussions about procedures had begun. Some proposed to explore parts of the beach, while others preferred the interior of the island. Means of transportation were sought. The reflections in the evening brought out much information that the participants had gathered during the two phases. For example, they noted building styles, political party

offices, closed fish markets, local people who collected wood to burn, and the many vacation houses (about which a number of questions arose).

The next step was for the participants to put into words their own personal interests. For instance, some were interested in the economic structure of the city of Palma, some in the educational system, and some wondered what the long-term tourists did. (The long-term tourists were discovered by reading articles in the local newspapers.)

After discussing all of these different individual interests, the question arose regarding whether all the different interests could be managed. Should the three small groups continue to exist? Eventually, cooperation among the groups (including exchange of information) was agreed upon.

The small groups then addressed the questions of how and when and by whom the various different interests could be investigated. Some of the ideas that arose concerned ways of exploring features of Mallorca such as its infrastructure (trains, buses, trash collection), prices and price differences, political arrangements, tourist activities, German corporate investments, and so forth.

As the participants entered the information-gathering phase, local people with answers to the different themes and questions quickly became known to everybody. But during the daily reflection period there wasn't much euphoria in evidence. At first, the only competent informant seemed to be a German tourist guide who also wanted to act as a "door opener" to Spanish circles in the city. Some of the tourist agencies seemed to feel overtaxed by our questions ("It's incredible what all you people want to know! Nobody else asks questions like this!") One of the agencies was able to respond only by giving us pamphlets and telling us about various excursions that we could participate in.

After this bad luck, the participants attempted to plan more methodical procedures for gathering information. In this second information-gathering phase, one of the groups rented a car and drove to the middle of the island. Three other participants dressed up and went to see the most expensive hotel in Palma; they told the doorman they were looking for rooms for the following week. Others attempted to strike up conversations with elderly people on the beach promenade. And three of the participants sat for a while in the studio of "Radio Aleman."

In the end, each of the three groups met to prepare its presentation of its findings. Group members tried to describe for the other participants the methods that they had found personally useful. A final party was planned during which each group play-acted the most striking things it had learned about Mallorca.

The Evaluation Phase

Some of the topics that were addressed during the evaluation of the Mallorca project included the expense of the project in relation to its usefulness, the new things about the island that everyone had learned, the experience of living in a group, and matters that a person ought to consider when planning future vacations as well as in everyday life.

Five weeks after the project was finished, the participants met again and discussed the reaction of their friends when told about the Mallorca project. These reactions ranged from disbelief (due to lack of a tan!) to heavy discussions about the wisdom of choosing Mallorca as the place for vacationing.

Some of the points stressed during this meeting were that the participants had gained experience and knowledge that would be useful when they were planning future vacations, that they had rid themselves of old (but developed new) prejudices about the island, that they had learned something about observation, and so forth. Some of the specific and more interesting facts that were learned included the following:

- In a vacation club, employees are not allowed to speak to the patrons because they may talk too much and because it makes the proprietor anxious.
- Tourism has many negative features from the point of view of the native inhabitants of a tourist city.
- At a certain hotel chain, the workers share in the capital investment and therefore are co-owners of the establishments.
- Any decrease in the numbers of German tourists tends to be balanced by a rise in the number of Spanish tourists.

- In a certain hotel, the purpose of the buffet is not to provide the tourists with good food, but rather to cut personnel costs for the proprietor.

We are satisfied to report in conclusion that this project was carried out by teenaged participants based in a 500-bed hotel under normal touristic conditions. No special rooms nor technical aids were employed by the participants at any time.

Resource IV-E

Guidelines for Leaders of a Group Exchange Experience

Editor's Introduction: Canada World Youth (CWY) is an exchange organization that serves youth from age 17 through early 20s, and that administers a program substantially different from that of AFS International. Each bilateral exchange experience involves Canada and one Third World country, and brings together a group of young people from both countries who participate in community volunteer work in both countries. CWY operates the Canadian half of each program, and a cooperating organization in the Third World country operates the half that takes place there; each exchange experience is jointly developed and sponsored by CWY and the counterpart organization. The Canadian phase of an experience is launched with a training camp for the 21 participants from Canada (who are divided into three sub-groups of seven). Then an equal number of participants from the Third World country (also divided into three sub-groups) arrive at the training camp, and all the participants begin a period of learning about the history, language, culture, and problems of development in the two nations. After training, the participants move into a Canadian community where they work on volunteer projects for a period of ten weeks and investigate local and national development issues. Then all participants travel to the Third World country for the second phase of the program, which is similar to the first. At the conclusion of the experience, evaluation sessions are conducted with the participants and with members of the two host communities.

Each set of 21 participants is led by a coordinator, and each group of seven Canadian and seven Third World youth is led by two group leaders, one from each country represented. Among other things, these leaders are responsible for conducting weekly meetings of the entire group during which the participants expand their understanding of their experience through discussions, presentations, and excursions. The aims and educational content of the CWY program have been carefully thought out, and are presented in an annually revised Group Leader's Manual, *a document of approximately 100 pages. We are indebted to Canada World Youth (4824 Cote des Neiges, Montreal H3V 1G4, Quebec), and to its Researcher, Yves Tremblay, for giving us permission to reprint a section of the most recently published manual, for program "Year X" (1982). This section, which concerns the standards of behavior expected of CWY participants as well as ways in which these can be encouraged and enforced, seemed especially relevant to the needs of AFS staff and volunteers. (Note: the phrase* exchange country *refers to the Third World country participating in the exchange.)*

STANDARDS OF BEHAVIOR

I. CONTEXT: THE RESPONSIBILITIES OF THE PARTICIPANTS

CWY and the sponsoring agencies in the exchange countries have endeavoured over the years to maximize the learning experience for the participants by continuously evaluating the programme. Their assessments of the exchange have been based upon recommendations made by participants, field staff, and community members, both in the exchange countries and Canada. The programme has evolved and improved as a result of these evaluations.

One very clear conclusion of these continuous re-assessments is that an international exchange programme demands self-discipline, understanding and maturity. The challenges of the programme include the effort required to understand and accept people of different cultures, to learn at least one other language in order to communicate, to accept and abide by community mores (which may conflict with personal values), to act in a fashion which respects other members of a group, and to live often in physically demanding situations. The same basic principle applies for a youth exchange as for all meaningful learning experiences; the greater the effort, the greater the achievement!

Prior to committing themselves to the programme, participants must clearly understand that an international youth exchange is a unique opportunity and privilege which in turn creates responsibilities and restrictions for the duration of the programme. CWY has thus established standards for participants. The individual who accepts these standards can expect a challenging, thought-provoking, and rewarding experience. On the other hand, disregard for any of these standards seriously impairs the opportunity for a successful experience and could result in dismissal of the participant from the programme.

The success of the programme depends ultimately upon the mutual respect participants display in words and action both amongst themselves and with members of the host communities. Unilateral decisions made by an individual or group of people can jeopardize an entire exchange. The repercussions of behavior and conduct in a cross-cultural programme are often impossible for participants to foresee or even comprehend during the relatively short period of their involvement with the exchange. Thus participants must enter the programme fully in accord with the following standards which form the foundation for a successful youth exchange.

The participants have the following responsibilities:

- The participants take part in all the organized activities of their programme.
- The participants remain in the community of their work project at all times unless receiving special permission for an absence.
- The participants respect the customs and cultures of their host communities and host exchange countries.
- The participants take part in all phases of the programme including pre-orientation and the "re-entry" briefing.
- The participants live modestly avoiding ostentatious behavior or conduct.
- The participants follow all the health regulations established by the sponsoring agencies and CWY.
- The participants do not hitch hike for the duration of the programme.
- The participants abstain from all illegal drugs during the programme.
- The participants do not abuse the use of alcohol and any consumption of alcohol must always be in strict accordance with local custom, culture, and law.
- The participants abstain from all indiscreet interpersonal relationships. This may require abstinence from sexual involvement or even holding hands with a member of the opposite sex depending on local custom, culture, and law.
- The participants avoid exclusive relationships which affect their interaction with their group and host community.

CWY is a programme structured to enhance an individual's understanding of the world and self. Those who feel they cannot accept the challenges of this structure with good will and responsibility should explore avenues other than CWY to achieve this understanding. The privilege of participating in an international youth exchange requires discipline and maturity. Perhaps the words of Jacques Hebert, the founder of CWY, best express this concept.

"At least, let's have the participants understand this: to be welcomed by another country, to be invited to share the culture of another, to discover new values, to be submerged in a culture totally different from our own, these are the distinctive privileges which not everyone is offered. Let's accept them with the greatest humility and gratitude. And welcome the few necessary sacrifices with joy."

II. METHODS OF APPROACH

A. What Are These Standards, Really?

The standards act as *guidelines* for behavior during the programme.

1. Firstly, they focus on behavior with respect for other people:
   a. the exchange country team with whom you are working
   b. the host community in which you are visitors
   c. other Canadians in the group.

2. Secondly, they deal with the practical realities of administrating the programme:
   a. safety
   b. insurance
   c. legality

B. You Don't Want to Be a Policeman, Eh?

1. It is important that you, the group leader, come to terms with how you feel about the standards. Ultimately, you're the one who must interpret behavior which may or may not be in keeping with those standards. You must use your own judgment and perceptions of human nature.
2. As a team, work out a consistent approach to the standards:
   a. Involve the exchange country field staff: determine what standards may be particularly important in working within their culture; for example, no alcohol in a Muslim country.
   b. How you present the standards to participants sets the tone of their response.
      (1) clearly explain the rationale behind each standard
      (2) emphasize the participants' responsibility for their actions
   c. Understand their relationship to a cross-cultural learning experience. There are no black and white rules in dealing with human nature. Experiences in the future will undoubtedly cause you to stand back and objectively look at a situation. Only then will you be able to balance the positives with negatives and make a critical assessment of that situation.

III. STANDARDS—PRACTICAL TIPS

A. Presenting the Standards to Participants

Give a clear and consistent picture of the standards, clarifying:

1. how they fit into a cross-cultural learning experience
2. the rationale behind each of them.

B. You and the Standards

As with other aspects of the programme, participants will look to you as a role model regarding the standards.

1. Be consistent. Actions inconsistent with what you tell participants give confusing and contradictory messages.
2. Reflect on how you will balance your role between that of:
   a. a professional: objectivity; clarity
   b. a friend: sensitivity; ability to interact.

C. When Things Go Wrong

Many group leaders see the true test to their leadership in situations of a disciplinary nature, for example, when an individual must be dealt with for a sin of either omission or commission. Actually, such critical incidents may severely test a group leader's authority within the group. But his leadership itself is not the issue: it is rather the principle itself that is being questioned. The group leaders' ability to deal effectively with the specific transgression is being tested. His disciplinary reaction is in many ways irrelevant.

Thus, the leader's approach to such disciplinary issues as the standards for participants need not take the form of:

"Don't do that because ...

- the community will reject us,
- I will hate you,
- You will be sent home."

Rather, the leader should approach standards for participants, both formal and informal, from a motivational perspective so that participants will think:

"I won't do that because ...

- I respect local people more,
- I understand my responsibilities to the group,
- I respect the example and advice of the group leader."

Thus, the "ogre" of the standards for participants evaporates in the collective understanding that antisocial behavior of *any* form is detrimental to the individual's and group's well being.

In any case, it is best to deal with the situation immediately.

a. Go directly to the participant(s) involved and clearly explain what you perceive to be happening.

b. Be honest in how you feel about the situation.

c. Be sensitive to feelings; listen to their version and try to understand their perspective clearly.

d. Stress responsibility rather than "policing". If participants understand the implications/effects of their behavior, they're more likely to take responsibility for their own actions.

1. A Note on Dismissing a Participant. It is hard to tell a participant to leave the programme, even in these cases where the reason is so blatant and outrageous that neither the offender nor the group can really question the decision. But in most cases one will be dealing with grey, rather than black or white, and thus one will have to rely upon one's better judgment.

MOST IMPORTANT: Insure that your counterpart group leader is actively involved in the process of dismissing *any* participant. Keep your coordinator informed at all times and your participants when appropriate.

Most dismissals (as distinct from resignations) occur at two particular points in time: the termination of the participant training program, and just prior to going abroad after the ten weeks in Canada. If, during the programme, it becomes evident that a participant is just not suited for CWY, an early warning to fellow staff members, the participant, and if necessary the entire group might assist in bringing about the successful integration of that individual into the group and programme.

Certainly the group leader should himself expend great energy and effort to help the participant to make the necessary adjustment. But, this is neither the time nor circumstance to be a "Nice Guy" or "Soft Touch". It can be destructive to the group as a whole.

The dismissal of a participant is generally one of the most difficult decisions the leader must take. All experienced group leaders and coordinators have become convinced (generally through bitter or unpleasant experiences) that the early termination of a participant who is destructive of the group or community or indeed of himself or herself is the only sensible course of action. Such participants should be asked to leave the programme as soon as possible both for their own sake and that of the other members of their group and the host community. The hope that the participant will improve miraculously during the exchange country portion of the programme is invariably dashed.

2. Warning. CWY is not a therapeutic programme. Field Staff are not hired as psychiatrists, and one is not expected to be competent to deal with a participant's severe emotional problem. Unfortunately, some participants who have been able to handle their school or home situations quite adequately become unable to cope with the stresses that arise in an intense cross-cultural, group-living situation. If you should meet up with such a situation, do not get in over your head. For the sake of the troubled participant, the group, and yourself, be aware of your limitations as a therapist and act accordingly. This may be difficult. Your relationships with your participants develop over time and often there is not a clear moment when you can say "hold it, this is too heavy for me to handle". Use your staff colleagues to help within appropriate limits.

Dismissal of a severely troubled participant can be a painful experience. *It does not mean that one has failed.* Be sensitive, try to help the individual to make the appropriate plans, facilitate the access to professional help if you can, and do what has to be done.

3. Note. In a questionnaire given to participants at the end of Year IX, they were asked how they felt about the standards of behavior.

Generally, participants understand and accept the necessity to have standards which:

a. give credibility to the CWY programme

b. support the functioning of a project within a community

c. provide "reasonable" guidelines for a positive experience.

The few participants who put no credence whatsoever in the standards are an exception. Don't worry, you will not be giving them the fuel for a mini-revolution!

V Resources for Post-Return Orientations

A. Thinking About the Problems of Returning Home

Resource V-A

Thinking About the Problems of Returning Home

Editor's Introduction: In 1981 Dean Easterbrooks, the AFS/US Area Rep for the state of Washington, and Vance Beckwith, a former host father, compiled and edited 13 statements written by students from 11 nations concerning their feelings about their return home and "reorientation."

These statements, and the introductory comments by Easterbrooks and Beckwith, can be used in a variety of ways for a post-return (or pre-return) orientation. Some ideas follow:

- *At a post-return orientation session, read Easterbrooks' and Beckwith's introduction aloud, or give your own introductory comments. Then divide the students into small groups of four to six students. Give each group one, two, or three of these statements and give them some time to discuss the problems faced by the individual students and how they might deal with post-return problems. Each group could then report to the plenary about their discussion.*
- *Mail copies of all 13 statements and Easterbrooks' and Beckwith's introductory comments (and/or your own comments) to the students immediately after they return home, or send it to them in the host country just prior to their departure. If possible, an orientation session should be held two to four weeks after their return so that the students may discuss and compare their own experiences with those of the students who wrote these statements.*
- *At a post-return orientation with a small group, read aloud Easterbrooks' and Beckwith's (or offer your own) introductory comments, then read each statement aloud to the group and invite discussion on each one. In this case, it might be best to select only four to six of the statements, making sure to balance those that describe difficult returns with those that describe fairly easy transitions.*
- *At a pre-return orientation session, read aloud Easterbrooks' and Beckwith's (or offer your own) introductory comments. Then direct each student to read all 13 statements quietly to himself or herself and select the one or two statements that best describe his or her own feelings. The students may then choose to share these statements by mail with their natural parents (translating them as necessary), or to write their own statement about their return home, perhaps in the form of a letter to their natural parents or a final entry in their diary of their AFS experience.*

Many other procedures for using these statements are possible. It is recommended that the sending country assume principal responsibility for post-return orientation so that culture-specific readjustment problems can be dealt with, and any follow-up that may be needed for students with particularly difficult readjustments can easily be handled.

LET'S THINK ABOUT HOME

No matter the land or the language, *home* is a common subject of story, poem and song. The theme of Antonin Dvorak's *New World Symphony* is "Going Home." The key to the choral arrangement is:

"Mother's there, expecting me;
Father's waiting too.
Lots of folk gathered there,
All the friends I knew."

Going home can be a traumatic experience, not only for the young adult who has been abroad, but for the family and loved ones who have waited for that young person's return. Through letters and telephone calls during your stay abroad you may have felt you knew about your family and changes at home. However, now that you are home, you are interpreting them from a different level of maturity. Since you have been gone a year, your parents may very well see changes in you, too, that would have been more subtle (and perhaps more acceptable to them) had you stayed at home during the same period. Not only that, parents have a right to change a bit as well!

AFS students experience varying degrees of difficulty in adjusting to life at home. Some return to their home communities and continue life almost as if they never had been away. Others experience periods of

frustration, alienation from their former friends, and a desire to talk with someone who really understands the depth of their AFS experience. In an effort to ease the transition for everyone to a new and broader life at home, we asked former AFS students to describe their feelings when they first returned home. We hope these descriptions will encourage, strengthen, and support each of you as you readjust to your life at home.

1. Nobody Understood I Wanted to Talk About My American Family

Picking up ties of old friendships seems to be one of the most common problems for the AFS returnee. An AFSer from France wrote: "Meeting my friends was so terrible! With my very best friend it was O.K., but we couldn't understand each other like before. I used to hang around with a group of teens before I left. There were about ten of us and we had so much fun and were always together. I met them when I got home and it was so different. I got bored with them and didn't want to do the same things they wanted to do. Besides that, everybody was asking me those stupid questions, for example, 'What did you eat?' and 'Did they drink a lot of Coke?' But nobody understood that I wanted to talk about my family, my friends,' the AFSers ... so I was very depressed and during the next two months I spent most of my time in my bedroom looking at pictures, thinking about my experience, and writing letters. I was sure that my country and my place wasn't in France but in America. But I became French over again! I found new friends and learned to live in France and not to dream so much. I got some letters from other AFSers and I realized I wasn't the only one having a hard time. Now I have lots of friends and I have a lot of fun with them. Everything is O.K. May I give some advice to AFSers? First of all, enjoy your year and don't be afraid! Listen to what AFS will tell you about your readjustment when you arrive back home. Be open-minded (like you were in the U.S.A. the first months) when you return to your own country. If you become depressed at home, don't think you should be in the U.S.A., but try to meet some new people. And above all, be *yourself* and don't think you're somebody special because you spent one year in the U.S.A"

2. We Talked in English Even Though We Didn't Have To

A student who had returned to Japan wrote this insight: "Really, reorientation is one of the most important things about AFS and in spite of the importance, I think it's often neglected. AFS/Japan had a "reorientation" for us right after we came back to Tokyo. I can recall that all of us were so Americanized. We spoke in English even though we didn't have to, greeted each other with kisses (that's not a Japanese custom at all!) and things like that. The staff was all returnees and they told us to calm down. We were big-headed then, I suppose." Later in her letter, the student said that she had had her ears pierced while in the U.S. even though her natural parents didn't want her to do so and that "this was a problem for me." Also, after returning to Japan, the student wrote: "When I read over my diary, I can recall that I was so homesick for the U.S. I had kept my diary in English. I tried to get some records I used to listen to in the U.S., and to get some American food. I searched for my own America.

3. I Had to Work on Getting Accepted

Readjustment to old familiar places may take many forms. To a young person from France, "... The hardest part was with friends. We had grown apart and I had changed in a very different way. I realize now that I wanted to impose the new me on them, just because I thought I had to belong. Actually I did not have to any more. I had to work on getting accepted the way I had become. It took me some time to have a new space, a familiar one to live in. I still keep in touch with old friends, those who were very close to me before. But those who were not such good people for me I don't see too often, and I think it is for the best. It has been hard sometimes, to be a returnee, but I have learned a lot. My parents have been, and still are, wonderful support. I have grown more independent and still I feel close to my family and I enjoy them much more now."

4. I Really Had a Very Easy Transition

From Australia came a different kind of report from a returning AFS student: "I did not understand all the talk about re-orientation when I was still away from home and I think it was only when I got home that I was interested in hearing how others had adjusted. To be honest, I really had a very easy transition back to normal (or should I say 'real') life and this was largely due to my parents here who insisted that I get a job straight away so as to keep myself occupied. I pity those who went back to school and found themselves in the middle of the holidays with time on their hands to think of what they had left behind in America. I left a boyfriend, a loving family and some really special friends in America. But as soon as I got home I worked at getting to know all my old friends again, and (very importantly) getting back into sporting activities, which opened up new social contacts and kept my mind occupied even further." There is much to be said about meaningful activity in helping to set aside the past and accept the present.

5. I Didn't Feel Like Studying

An AFS student returning home to Brazil wrote: "I stayed at home just three days before school started. It was a strange feeling. I didn't feel as if I was going to stay here for very long. It was just as if I had to go back to America. I didn't enjoy school at first. I didn't try to make new friends and I didn't feel like talking to anyone. I was kind of 'out of it' because my classmates already had their groups since they had been going to school a semester before I arrived. But worst of all I didn't feel like studying." By the end of the semester, the student wrote that many new friends had been made and that school was enjoyable though difficult.

6. I Did Not Feel Very Close to My Old Good Friends

Sometimes students wrote of a delayed reaction in adjusting to home life. A student returning to Scandinavia commented; "I have been home for exactly three weeks and sometimes it seems to me as if I had never been gone. Everything is almost like I left it. I am very happy to be back home and to discover that I did not know how good I had it at home." Later in the year this young person wrote: "I am very happy to be with my family again and we seem to understand each other so much better. When I came home I thought at first everything was like before and everything seemed to be so easy. I did not have any problems at all. But then, after two months, everything seemed to happen at the same time. I did not feel very close to my old friends anymore. Suddenly I was alone and I was shocked. I did not want to go out at all and was only happy with my family. So I forced myself to do something. I started working for my AFS Chapter and I found new friends. Since then I have felt much better."

7. I Wasn't in the Limelight Anymore

A very sensitive comment was written by an AFS student who returned home to the Philippines: "Of course, I had very understanding friends. My family was nice about my readjustment too. But no matter how good they were it was still a little hard for me to get used to the fact that I wasn't in the limelight anymore. All the other things about my friends changing and my not belonging anywhere—well, I experienced that too. But I expected those things to happen because I knew that during my AFS year I would grow like I had never grown before—unlike my friends who stagnated, in a sense, in the same environment. But my difficulty in adjusting to home once again was very minor compared to the fun I had during my year. I'd go through several readjustment periods just to be able to go through another AFS year. In other words, it was all worth it."

8. I Asked For Permission... To Use the Telephone

It would be absolutely great if all of us could stand apart and observe ourselves as honestly as this Thai student in returning home. "The first day I felt like a stranger in my own home. I asked for permission to do such things as using the telephone. This permission wasn't necessary and I never asked for it before.

My mom was so surprised when I asked her if I could do this or that. So she said, 'This is your house; you can do anything.' One difference I found was the difference in people. When I got off the plane, the Thai people seemed so small, short and brown to me. I felt so big and white when I was in the crowd. Now I can make friends more easily. I accept people the way they are. Also I agree with the many American people who think Thai food is too spicy. I don't like spicy food anymore!"

9. Keeping the AFS Spirit

A student returning to Norway found that the return to home and old friends was surprisingly easy. At the same time this student wrote: I think one of the important things in going home is to keep the AFS spirit. Don't leave it in the U.S. I went home trying to do what I did when I first came to America—trying to be ready for new things. I am finding that when I work as an AFS volunteer I feel that I am still a part of the organization even though my year abroad is over."

10. Spending First Days With Family

Special insight concerning the importance of spending the first days back home with one's family came from an Italian student. "My family met me in Rome and we spent a vacation there before going on to home. I was 'theirs' all day long for fifteen days. They heard all about 'my year' and understood a lot about what happened to me. I found it difficult to speak correct Italian and staying at a Holiday Inn made me feel as if I was still in the U.S. It was useful for me to explain to my mother that I was still her daughter even if I called my American mother, 'mother.' I told my father that I was more or less the same as when I left and that I would get back into my old habits soon (which meant I would start wearing skirts soon, eating slowly with them, and other little things). When we arrived home fifteen days later, I discovered that my family was just the same but friends, places, people, attitudes had changed. Soon I found I couldn't get along with my friends anymore. I found that school was very hard and that I now had about one-fourth of the friends I had previously had. But I was very lucky. My family was as great as possible in dealing with a very nervous daughter and I had one very good friend. By the end of the year I had almost totally readjusted and had found a good balance between American and Italian life. My advice to anyone who is returning is not to expect anything from old friends. Returnees must be ready to work hard and keep a lot of the things they have to say inside of themselves if they are not asked about them."

11. Returning Home Was More Difficult Than Getting Used to My American Family

A Finnish student wrote: "To start with, reorientation to home was not easy. Actually, it was harder than orientation to the American family. Why? I suppose it was because I didn't expect any trouble. I had written to my friends and to my family throughout the year. I had talked on the phone with my parents a few times and it just didn't cross my mind that I might have changed. I came home tired but excited and happy. I felt my parents were observing me very carefully during the first few days. I had forgotten my language and if I did not constantly think about what I said, I would blurt out something in English. That annoyed my parents. I constantly talked about what we had back in the States, how my mom had bought a microwave oven and how I missed cinnamon-raisin muffins and graham crackers. I dressed differently and smiled more than before. I talked and walked differently. I was different. In the beginning my family just observed me and my brothers joked about my way of doing things and talking. After a week my mother told me (very dramatically) how terrible it was to watch me. They had sent their daughter to the U.S. and only half of her had come back. The other half was someone they did not know. During the first week they had given me the feeling that everything was just like before, but it wasn't. They tried to act as if nothing had happened but actually they were so confused that they didn't know what to say or think. They were also bothered with my continuous letter writing. My friends were bothered for the same reasons as my parents. I didn't understand why I wasn't 'wanted' anymore among my old classmates. What had happened with my friends? The so called "good old friends" left me and I found new friends in quite unexpected places. During the first fall I was often very sad. School was more difficult than ever before and outside school I had to try everything to make new social contacts. It was tiring and depressing. But

not once did I regret my American year. One might say, in general, that I have learned to observe myself and to see that I still have a lot to learn about being flexible."

12. You May Have More To Say Than People Will Want To Hear

Here is a portion of a letter written by an American student returning home after a year in Finland: "Before I came home, I was told by an AFS representative in Finland that when I got home I would be asked, 'Tell me all about your year.' This was true, but I found out that they didn't keep asking but I kept telling. I had, and still have, so much to say but I found out people got tired of me talking about Finland. It's a lot like seeing one of your friends go to a movie or a play, and when they return you ask, 'How was the play?' They answer it was good and continue to tell you of each scene, the props, and the plot of the whole thing. It is exciting to them because they've experienced it first hand, but you haven't, so it seems boring to listen to them. My culture shock hit me after one week back in the United States, not while I was in Finland! I had become a Finn in my thoughts, actions and I liked my being that way. When I came to school the fall after my return I was so homesick for Finland that I tried to contact the Finnish student on campus."

13. The World Kept On Moving When We Were Gone

A student returning to France felt everything was normal and understandable at home and with friends, but after a few weeks some complications arose that took much effort for readjustment. This student wrote very graphically concerning advice to upcoming generations of AFS students: "Of course, there is advice to listen to and a few blunders to avoid. I think advice should be given to both the student *and his family*. I also think that reorientation should emphasize the fact that the world kept moving when we were gone. *We* changed and our parents, brothers, sisters, relatives, acquaintances and friends *also* changed, also evolved and matured, and also lived something extraordinary, even if it sometimes seems banal. We are not the 'cat's whiskers' nor the center of the world just because we left home for a year. The Americans tended to pay too much attention to us because we were 'different', and were so 'neat' or so 'cute.' On the contrary, *we* have to pay attention to others in order to catch up with everything we missed. I believe that you should really stress this point when talking of readjustment. I think it is very important to keep writing home while away. It is also important to be ready to readjust and to forget all about the so-called 'advantages' of the American way of life. For example, be ready to give up overalls, tee-shirts, and hamburgers if they may shock some people, and not try to change the world with what we have learned. In other words, readjustment means being able to shut up at times and accept the customs and the drawbacks of our home country, just like we accepted those of our host country. I think it is a great lesson of humility, all the more difficult at first for it does not look like one at all because parents and friends are so glad to see us again! Maybe we should not stress the problems of readjustment too much, for fear we may increase them. Finally, I am sure AFS does not want us to disown our home countries and our roots, but wishes to promote a better understanding of nations. So maybe the problem of readjustment starts with orientation, and even with selection. I would like to say that I managed, at last, to make the link between what I was before I left and what I have now become—at least I hope so! But it took me a long time."

Seeing Ourselves as Others See Us

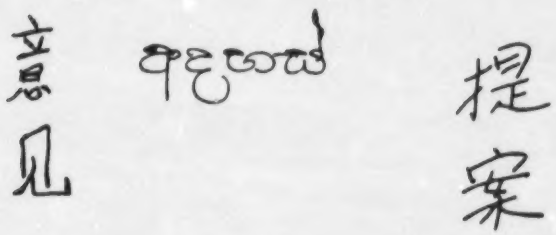
In summary, it seems to me that each of these talented young people is saying, "May we see ourselves as others see us." This statement applies equally to AFS students, AFS parents, and to AFS friends. Reorientation would be a relatively simple matter if we could but see ourselves through the eyes of this person whom we love.

VI Suggestions

A. The Little Rebellion
B. The New Community
C. The Contact Game
D. The Changing Story
E. The Isolation Exercise

opzioni förslag vorschläge suggestions

sugerencias sugestões öneriler



Editor's Introduction: In each edition of the AFS Orientation Handbook, *the "Suggestions" section offers to orientation facilitators a collection of ideas that may be useful in planning or running orientation sessions. The principal characteristic of these ideas is that they can be described in a few short paragraphs. In execution, however, they may require any amount of time to plan and carry out.*

Five suggestions appear on the following pages.

A. *"The Little Rebellion" is adapted from an orientation session on prejudice in* Preparation for Life in Another Culture, *a pre-departure program developed by AFS/ Italy and published in English translation as* EFIL Documentation 6 *(1981) by the European Federation for Intercultural Learning (Antwerpen, Belgium).*

B. *"The New Community" is adapted from an orientation exercise used by AFS/ Brazil.*

C. *"The Contact Game" is adapted from a game entitled "Contact" described in the OFAJ Dossier* Jumelages de Villes et Rencontres de Jeunes *(1982), published by the Office Franco-Allemand pour la Jeunesse (Paris, France, and Bad Honnef, Germany).*

D. *"The Changing Story" is adapted from an orientation exercise used by AFS/ Argentina.*

E. *"The Isolation Exercise" is adapted from an orientation exercise used by AFS/ Venezuela.*

Contributions for the "Suggestions" section of future editions of this handbook will be welcome. We are especially eager to receive appropriate ideas developed outside the United States of America.

VI-A: THE LITTLE REBELLION

Group: Pre-departure or post-arrival, students

Purpose: To give participants the experience of being influenced by extraneous items of information, and to thereby explore the nature of prejudice.

Method: In advance of the orientation session, prepare four pieces of paper with this quotation:

> I believe that a little rebellion once in a while is a good thing, as necessary in the political world as thunderstorms are in the physical world.
>
> _____

In the blank space at the end of the quotation, *write a different name on each piece of paper.* The name you choose may be either historical figures (for example, Thomas Jefferson, Benito Mussolini, Mao Zedong, and Simon Bolivar) or well known current political figures. When you are ready to introduce this exercise, divide the participants into four groups of approximately equal size. Tell the participants that they will be taken to separate locations where they are to discuss a famous quotation that will be given to them on paper. Take the groups to their separate locations, and then *(and only then)* give each group one of the pieces of paper. Allow fifteen minutes for the groups to discuss the quotation. Then bring all participants back together into one group, and have a spokesperson from each small group present his or her group's conclusions about the quotation. At some point during this procedure, it will become apparent that the quotation was attributed to four different sources. Turn the discussion at that time to the extent to which each group's judgement was influenced by the name of the originator of the quote rather than strictly by the content of the quote. Finally, lead the participants in considering the nature of prejudice.

VI-B: THE NEW COMMUNITY

Group: Pre-departure or during-the-experience, students or host families

Purpose: To stimulate discussion of the common values of the society as well as of the differences in the values held by individuals.

Method: Tell all of the participants to imagine that each of them, individually, will be sent away to a deserted place in order to found a new community. Each of them must select five other people to accompany him or her on this adventure; these five companions must be selected from the following list (which may be written on the blackboard or flipchart, or printed and distributed on sheets of paper):

poet, male, age 52
nutritionist, female, age 35
religious leader, male, age 36
scientist, male, age 28 (he insists on bringing along his gun)
college student, female, age 22 (she is voluntarily celibate)
athlete, female, age 19 (she has a violent temper)
prostitute, female, age 30
violinist, male, age 21 (he has a drug addiction problem)
physician, female, age 60
construction engineer, male, age 40 (he has terminal cancer)
child, female, age 12 (she becomes depressed frequently)
military officer, male, age 45 (he is a political activist)
farmer, male, age 66 (he has deteriorating eyesight)
couple who will only come together:
  psychologist, male, age 32
  housewife, female, age 31 (she has a history of mental illness)

Allow about five minutes for each participant to individually and privately select five people from this list whom he or she would like to bring along to plan and develop the new community. No talking should be permitted during this five minute period. Then divide the participants into groups of four or five, and give

these small groups ten or fifteen minutes to reach, within each group, agreement on which five should be selected from the list. Finally, bring all the participants back together into one group. Each of the small groups should present and briefly discuss its choices and their reasons behind them. It is *not* necessary that the entire group arrive at a consensus about which five should be chosen. Discussion should center rather on the individual and societal values that led them to make the choices they did, and on the variety of individual value systems that seem to be represented within the entire group. The discussion also should focus on the process and problems of making judgements about people based on minimal knowledge.

VI-C: THE CONTACT GAME

Group: Any in which the participants are not acquainted with each other

Purpose: To have the participants get acquainted with one another and experience a variety of ways of communicating with each other.

Method: This activity may be played with 10 to 30 participants; however, there must be an even number of players. The four stages of this activity should be performed in sequence. Each stage begins with the participants standing in a large circle and facing toward the center of the circle.

Stage 1

Tell each participant to look around the circle and, using eye contact *only,* agree with one other participant to be partners. No talking or other gestures allowed. Partners do not need to be directly across the circle from each other, although they may be. After all have a partner, tell everyone to make a quarter turn to the right. Then tell everyone to walk around the circle in the same direction. Have each participant stop when he or she reaches the spot where his or her partner formerly stood. Ask the participants to face the center of the circle again.

Stage 2

Beginning at any point in the circle, tell one participant after another, in turn, to change places with his or her partner by walking simultaneously with the partner through the center of the circle. When the pair is briefly together at the center they should verbally exchange names. When all the pairs have exchanged places, each participant should be in the same location as he or she was at the beginning of Stage 1.

Stage 3

Beginning at any point in the circle tell one participant after another, in turn, to call out the name of his or her partner. The partner should respond by making eye contact with the one who called out his or her name; then, without breaking eye contact, the two partners should exchange places. Continue this around the circle until everyone has called out the name of his or her partner once. This means that all participants have to change places twice and therefore each participant should end up in the same location as he or she was in when the entire game began.

Stage 4

Walk around the circle touching certain participants (choose them randomly). After you touch a participant, that person should call out the name of his or her partner and both of them should take two steps forward toward the center of the circle. After approximately half of the participants have stepped toward the center you should stop touching and tell those who have stepped forward to blindfold themselves (or close their eyes tightly) and then to turn their bodies completely around four or five times while standing in place. Then tell them to find their partners by touch *only.* No talking is allowed. When two people think they are partners they should hold hands. After all in the center have found someone they think is their partner, tell them to remove their blindfolds (or open their eyes). Anyone who has misidentified his partner must learn the name of the person he is with. Then tell those who have just been in the center to step back into the circle and tell the rest of the participants to step towards the center. Then have these people blindfold themselves, turn around four or five times, then search for their partners while those who have just done so observe from the circle.

The entire sequence of four stages may be repeated once or many times so long as no one chooses a partner he or she had previously. This activity may not be appropriate for all cultural groups because of the physical contact involved. Therefore, use your discretion when deciding whether or not to use Stage 4.

VI-D: THE CHANGING STORY

Group: Pre-departure or post-arrival, students

Purpose: To demonstrate to the participants that information becomes distorted as it is passed from person to person and to emphasize that students should speak *directly* to AFS counselors if they have any problems.

Method: Divide the participants into two groups, one group containing six people and the other group including all who remain. Tell the six participants to leave the room; be sure that they are in an area where they cannot hear what is being said in the room with the rest of the participants. Have the remaining participants sit either in a semi-circle or facing a platform or stage. Give each of these participants a pencil, a piece of paper, and a copy of a short story (or a description of an incident). All of them should have exactly the same story. Tell these participants not to speak during the activity. Then bring in one of the six from outside. Read the story aloud to him or her in front of the group. You may read the story twice if you wish. Then bring in the second one of the six and ask the first one to tell the story aloud to this second one. Nobody may help the first one tell the story and he or she may not look at a copy of the story. Then bring in the third and ask the second to tell him or her the story. Do this until the fifth one has told the story to the sixth one and the sixth one has told the story to the entire group. While the story is being told, the group that is seated should write notes in which they indicate (1) the precise ways in which the story changes from telling to telling and (2) the personal style of each person who is retelling the story. After all of the retellings, have the participants discuss their notes with each other and the story tellers. This discussion eventually should touch on the dangers of passing around stories and, therefore, the importance of a student's speaking directly to AFS counselors if he or she ever has a problem or concern.

VI-E: THE ISOLATION EXERCISE

Group: Pre-departure, students

Purpose: To introduce the participants to an experience of isolation and to allow them to discuss their feelings about the experience.

Method: Tell each participant in the group to find an isolated place in the nearby area. Ideally, each participant should find a place where he or she cannot see or hear any other participant. Tell them to remain in that place for thirty minutes. During that time they may do anything they wish *but no participant may communicate with anyone else in any manner.* After thirty minutes, gather the participants back into one group. Discuss what each did during the time alone and what their feelings are about isolation, boredom, and freedom. Help the students focus on ways of dealing with the isolation they may feel at the beginning of their experience in a foreign culture, especially when their language skills are poor.

ANNOTATED BIBLIOGRAPHY

Editor's Introduction: This year we are including in the bibliography books and articles from both U.S. and non-U.S. sources. We are also introducing the practice of stating at least two prices, one that covers mailing costs to addresses within the same country as the publisher, and one (or more) that covers mailing costs to addresses elsewhere. For your information, we note the following: In cases where the out-of-country price is significantly higher than the in-country price, a safe assumption is that the book will be mailed by air. When the two prices are not very different, the book probably will be sent by surface mail. Residents of Canada and Mexico may order from U.S.-based publishers at the U.S. domestic postage rate. Please note also that publishers may increase their prices without notice.

AFS International. *Host Family Orientation Handbook.* 1978. This loose-leaf bound manual is intended for use by facilitators and others who are preparing to lead cross-cultural training programs for families who will host intercultural sojourners. It is divided into four sections entitled "Expectations," "Intercultural Awareness," "Intercultural Skills," and "Transitions." (The last section is designed for use with families who are facing the sadness of being finally separated from their adopted sojourner.) Detailed step-by-step procedures are provided, along with pages for duplication and distribution as hand-outs during the training sessions. Single copies are free to individuals associated with AFS. For all others, send $5.00 (for U.S. addresses) or $7.50 U.S. (for non-U.S. addresses) to the Research Department, AFS International, 313 East 43rd Street, New York, NY 10017, USA.

AFS International. *AFS Orientation Handbook: First Edition.* 1981. This manual is intended for use by facilitators and others who are preparing to lead cross-cultural training programs for intercultural sojourners. Detailed step-by-step procedures are provided for culture-general orientation sessions occurring prior to the sojourners' departure from their home country, during their experience in the host country, and following their return home. Some of the sessions are intended for the natural families of the sojourners. Although the handbook was designed with sojourners aged 15 to 19 in mind, many of its procedures could be adapted for other types of people who are having an intercultural experience. In an independent review of this handbook, the *World Higher Education COMMUNIQUE* (Vol. 4, No. 2) wrote that the *AFS Orientation Handbook: First Edition* is "clearly written and evenly balanced between a healthy amount of procedural directions and much substantive information." Single copies are available without charge from the Research Department, AFS International, 313 East 43rd Street, New York, NY 10017, USA.

AFS International. *AFS Orientation Handbook: Second Edition.* 1982. This handbook is a collection of documents developed by several AFS National Offices around the world for use during the three phases of an intercultural experience. Also included is an annotated bibliography of documents published outside the U.S. and/or written by non-U.S. authors. This edition is likely to be useful only to people who are administering student exchange programs; it is not intended to be useful to the facilitators of cross-cultural training sessions. Single copies are free to individuals associated with AFS. For all others, send $5.00 (for U.S. addresses) or $6.00 U.S. (for non-U.S. addresses) to the Research Department, AFS International, 313 East 43rd Street, New York, NY 10017, USA.

Althen, Gary, editor. *Learning Across Cultures: Intercultural Communication and International Educational Exchange.* 1981. This book is the product of a group of intercultural specialists (including a representative from AFS International) who gathered together in order to design and develop this comprehensive statement. Chapter titles include "Dynamics of Cross-Cultural Adjustment," "Cross-Cultural Counseling," "Cross-Cultural Training," "Communication and Problem-Solving Across Cultures," "Selected Learning Concepts and Theories," "Learning Styles," and "Learning Cross-Culturally: A Case Study of Management." To order, send $1.00 (for U.S. addresses), $2.60 U.S. (for European addresses), or $3.40 U.S. (for addresses elsewhere) to Publications Order Desk, National Association for Foreign Student Affairs, 1860 19th Street, N.W., Washington, DC 20009, USA.

Batchelder, Donald, and Warner, Elizabeth, editors. *Beyond Experience: The Experiential Approach to Cross-Cultural Education.* 1977. The first part of this volume includes nine essays concerning the substance and theory of cross-cultural training, a number of which stress the advantages of the experiential

approach to training. (One of these essays, by Theodore Gochenour and Anne Janeway, and entitled "Seven Concepts in Cross-Cultural Interaction," is especially noteworthy because it outlines a training design based on seven stages through which an individual ideally progresses during immersion in any foreign culture.) The latter portion of the volume includes descriptions and directions for eleven exercises, such as "The Mocking Bird," "The Drop Off," "The Martian Anthropology Exercise," and "The Green Banana." Most of the contributors are people associated with The Experiment in International Living. To order, send $9.50 U.S. (for both U.S. and non-U.S. addresses) to The Experiment Press, School for International Training, Kipling Road, Brattleboro, Vermont 05301, USA. (If you wish the book shipped abroad by airmail, state this at the time you order; you will be billed for additional postage.)

Berg, Wolfgang, and Kussner, Klaus-Dietrich. "Einstellungsveranderungen durch deutsch-amerikanischen Schuleraustausch?: Ein Diskussionsbeitrag." *Jahrbuch für Jugendreisen und Internationalen Jungendaustausch.* 1981. This article reports the findings of a research project involving nearly 300 German adolescents who participated in a three-week class exchange as part of a "school partnership" arrangement involving Germany and the United States. The study polled the students by questionnaire before, immediately after, and one year after their experience. The questionnaire focused on motives for participation, differences between expectations about the U.S. and the reality encountered there, the nature of the students' ideas about the "typical American" as well as about certain features of U.S. life, perceived effects of the exchange on the students' personal lives, and so forth. Over 80% of the students reported that the experience had increased their interest in the U.S. in a variety of ways (for example, they paid more attention to news about the U.S., studied English with more interest, felt a desire to travel or sojourn in the U.S., and established contact with Americans in Germany). To order the 1981 *Jahrbuch*, send DM 6,80 to Studienkreis fur Tourismus e.V., Dampfschiffstrasse 2, D-8130 Starnberg, Federal Republic of Germany. (We believe, but are not certain, that the price quoted above is sufficient for an order placed from anywhere in the world.)

Brislin, Richard W. *Cross-Cultural Encounters: Face-to-Face Interaction.* 1981. Richard Brislin is one of the world's leading scholars in the field of intercultural learning, and this substantial volume is probably his most important contribution so far to our storehouse of knowledge. It is addressed to all who have responsibility for the planning or implementation of virtually any type of activity or program involving people from two or more cultures—to teachers in racially integrated schools as well as managers of multinational businesses, to interpreters at international conferences as well as volunteers assisting in the resettlement of refugees, to diplomats assigned to embassies in distant lands as well as organizers of international student exchanges. Brislin combines the findings of innumerable researchers with the accumulated insights of experienced practitioners in a painstakingly developed analysis of the factors that interplay in cross-cultural encounters. Some of his major contributions in this volume include (1) distinguishing between the functions of *traits* and *skills* in cross-cultural contacts; (2) explaining the purposes that categorization can serve in an individual's mental processes; (3) detailing the positive and negative consequences of shifting one's reference groups; (4) analyzing the difficulties involved in moving in either direction between more and less industrialized societies; (5) discussing a wide range of organizational factors that may help or hinder sojourners associated with the organization; (6) analyzing the reasons behind the common tendency to underestimate situational (in favor of trait) factors when attributing causes to people's behaviors; and (7) developing a 15-item framework for the analysis of situations. Brislin's massive bibliography is, in itself, an important contribution to the field of intercultural learning. To order, send $13.75 (for U.S. addresses) or $15.80 U.S.(for non-U.S. addresses) to Pergamon Press, Maxwell House, Fairview Park, Elmsford, New York 10523, USA.

Brislin, Richard W. "Why Live Abroad?: Outcomes, Human Relations, and Contributions to Task Effectiveness as Key Variables in Educational Exchanges." *East-West Culture Learning Institute Report,* Vol. 7, No. 3 (September 1981). In this article, Brislin reviews past research on the outcomes of overseas study and suggests directions for future research. He discusses both positive and negative effects of an extended intercultural experience, emphasizes the need for maintaining good human relationships during cross-cultural research, and calls for research into the long-term contribution of an exchange experience to the career development of individuals. Single copies may be obtained free of charge from the East-West Culture Learning Institute, East-West Center, Honolulu, Hawaii 96848, USA.

Brislin, Richard W., and Pedersen, Paul. *Cross-Cultural Orientation Programs.* 1976. The authors review a wide variety of cross-cultural orientation and training programs, many of which they themselves conducted at the East-West Center in Honolulu. They tend to favor culture-specific over culture-general approaches, and experiential over didactic methodologies. Also discussed is a useful framework for initiating, conducting, and evaluating orientation programs. This book is in many respects a general textbook in cross-cultural training. It ends with a comprehensive bibliography through 1975. To order, send $26.50 (for U.S. addresses) or $27.00 U.S. (for non-U.S. addresses) to Gardner Press, 19 Union Square West, New York, NY 10003, USA.

Casse, Pierre. *Training for the Multicultural Manager,* 1982. This contains a series of five workshops designed to enlighten the participants concerning differences in management styles across and within cultures. Participants are encouraged to think about ways of coping with these differences in specific cross-cultural management situations. The workshops all require at least one full day to present. Many bibliographic references are found throughout the manual. For an example of a workshop designed by Casse, see Activity III-B ("Preparatory Training for Orientation Facilitators") in this *Third Edition.* To order, send $16.00 (for U.S. addresses) or $21.00 U.S. (for non-U.S. addresses) to SIETAR, 1414 Twenty-second Street N.W., Washington, DC 20037, USA.(SIETAR members subtract $2.50 from these prices.)

Center for Research and Education. *Improving Cross-Cultural Training and the Measurement of Cross-Cultural Learning.* 1973. In the first three chapters, the authors argue that cross-cultural training has lacked convincing success because it has not been based on a clear and precise understanding of what it means to be adapted to a foreign culture. They proceed to describe what it means to be adapted (in this case, to Brazil), to state unambiguous training objectives based on their understanding of adaptation, and to suggest mostly experiential training activities that should help trainees meet those objectives. To order, send $8.00 (for U.S. addresses) or $12.00 U.S. (for non-U.S. addresses) to the Center for Research and Education, Suite 200, 900 28th Street, Boulder, Colorado 80303, USA.

Church, Austin T. "Sojourner Adjustment." *Psychological Bulletin,* Vol. 91, No. 3 (May 1982). In this major review article, Church examines the literature related to the psychological adjustment of relatively short-term sojourners or visitors to new cultures. He covers the various descriptive approaches (stages, curves of adjustment, types, culture learning, and so forth), the nature and extent of problems encountered by sojourners, and the variables related to sojourner adjustment (such as background, personality, situation, and others). His criticisms of the sojourner literature focus on the use of limited, global research methodologies, the non-longitudinal nature of most studies, and the failure to attend to and apply contributions and implications of the literature on cross-cultural methodology. Single copies may be obtained free of charge from Austin T. Church, Department of Guidance and Counseling, Graduate School of Education, De La Salle University, 2401 Taft Avenue, D-406, Manila, Philippines.

Condon, John C., and Yousef, Fathi. *An Introduction to Intercultural Communication.* 1975. Of the several general texts in the field of intercultural communication, this one seems to have gained the widest acceptance. Condon is an American with many years of experience in Mexico, Brazil, Tanzania, and Japan; Yousef is an Egyptian with much experience working with Americans in the Middle East and Europe. Their emphasis is on values and beliefs as well as communication across cultures. Also discussed at length are nonverbal behavior, life styles in the home, language and patterns of thought and rhetoric, translation and interpreters, and socio-cultural patterns in the developed and developing nations. The intention of this volume is to help readers become aware of the cultural biases in their own everyday behavior, rather than to compare and contrast behavior patterns across cultures. To order, send $8.35 (for U.S. addresses) or $9.00 U.S. (for non-U.S. addresses) to the Intercultural Press, 70 West Hubbard Street, Chicago, Illinois 60610, USA.

Cooper, Robert, and Cooper, Nanthapa. *Culture Shock!: Thailand... and How to Survive It.* 1982. This book is the second in a series published by Times Books International that focuses on the cultural norms and etiquette of specific Asian nations. (The first book in the series, which concerned Malaysia and Singapore, is excerpted within this *Third Edition*; the third and fourth books, due to be published in 1983, will concern Indonesia and the Philippines.) This book is written to help the *farang* (foreigner) in Thailand

understand what constitutes acceptable and unacceptable behavior, avoid misunderstandings, and cope with culture shock. Part One, entitled "Do and Taboo," covers nonverbal behavior, dress and self-decoration, eating, paying, small talk, visiting homes, making friends, and sexual interaction. Part Two, entitled "Thai Ways of Seeing," covers a wide variety of topics such as family life, status, time, money, criticism, work, spirits, rites of passage, the king, and much more. Part Three deals with culture shock. A useful appendix is a compendium of facts about things such as bathrooms, buses, electricity, police, railways and so forth. There is also an annotated bibliography as well as a Thai culture quiz for the *farang*. To order, send $12.35 in the currency of Malaysia and Singapore to Times Books International, Times Center, 1 New Industrial Road, Singapore 1953, Singapore; or send $11.95 U.S. (for U.S. addresses only) to Hippocrene Books, 171 Madison Avenue, New York, New York 10016, USA.

Darrow, Ken, and Palmquist, Brad. *Trans-Cultural Study Guide*. 1977. The authors present a long series of questions for use in systematic observation and inquiry with respect to a foreign culture. The topics include economics, politics, social structure, sex roles, religion and beliefs, music and art, food, education, communications, health and welfare, and the trans-cultural experience. To order, send $4.00 (for U.S. addresses) or $6.00 U.S. (for non-U.S. addresses) to Volunteers in Asia, P.O. Box 4543, Stanford, California 94035, USA.

Donovan, Katherine C. *Assisting Students and Scholars from the People's Republic of China: A Handbook for Community Groups*. 1981. This 53-page booklet is specifically designed as a guidebook for people in U.S. communities where students from the People's Republic of China are planning to live and study. Although it is written on the assumption that the exchange students are enrolled at the university level, it may serve as a practical guide for those who are welcoming and assisting students at *any* level and from *any* country. Topics covered include the role of the volunteer, the orientation of volunteers, and many ideas for being helpful and sensitive to the hosted student, especially during the early weeks of his or her sojourn. To order, send $1.00 (for U.S. addresses), $2.60 U.S. (for European addresses), or $3.40 (for addresses elsewhere) to the U.S.-China Education Clearinghouse, 1860 19th Street N.W., Washington, DC 20009, USA.

Grove, Cornelius Lee. "Improving Intercultural Learning Through the Orientation of Sojourners." *Occasional Papers in Intercultural Learning*, No. 1 (June 1982). Grove explores the meaning of "intercultural learning" and asks to what extent, if any, cross-cultural training and orientation can improve such learning. He reviews six key issues that have been debated by practitioners and theoreticians for more than two decades, and vigorously defends his own position on each of the six. (Sample issues: Emphasize pre-departure or post-arrival programs? Use intellectual or experiential training methods?) Grove is Director of Research for AFS International. Single copies may be obtained free of charge from the Research Department, AFS International, 313 East 43rd Street, New York, NY 10017, USA.

Grove, Cornelius Lee, and Hansel, Bettina. "Two Doctoral Dissertations Concerning the International Exchange of Secondary Students: Reviews and Critiques." *Occasional Papers in Intercultural Learning*, No. 2 (October 1982). Grove reviews *Case Study of a Latin American Sojourner: Crossing Hard Times*, a Ph.D. dissertation completed by Nancy B. King at Wayne State University in Detroit; this dissertation traces the "hard times" of a 16-year-old Brazilian who sojourned with host families in the U.S. for six months. Hansel reviews *Defining and Predicting Overseas Effectiveness for Adolescent Exchange Students*, an Ed.D. dissertation completed by Robbins S. Hopkins at the University of Massachusetts; this dissertation explores possible definitions of sojourner success and the criteria that might be used to select young people for an extended intercultural homestay. Single copies may be obtained free of charge from the Research Department, AFS International, 313 East 43rd Street, New York, NY 10017, USA.

Harris, Philip R., and Moran, Robert T. *Managing Cultural Differences*. 1979. This is a major work intended for executives and managers who are preparing to do business in or with another culture. The authors discuss the role of a manager in a cross-cultural situation as well as the types of problems that arise when one attempts to conduct business with culturally different people. Among other things, the book discusses culture shock, the management of organizational culture, methods for cross-cultural training, the preparation of family members, and the components of an employee deployment system.

Practical suggestions are offered for conducting business in the United States of America, England and Ireland, Japan, the People's Republic of China, and the Middle East. Appendices include a "So You're Going Abroad" checklist, a questionnaire on cross-cultural management perspectives, an organizational culture survey instrument, and a list of resources for intercultural effectiveness. There is also an extensive bibliography. To order, send $20.80 (for U.S. addresses) or $21.45 U.S.(for non-U.S. addresses) to the Intercultural Press, 70 West Hubbard Street, Chicago, Illinois 60610, USA.

Higginbotham, Howard N. "Cultural Issues in Providing Psychological Services to Foreign Students in the United States." *International Journal of Intercultural Relations*, Vol. 3, No. 1 (Spring 1979). This article discusses some of the problems encountered by therapists in the U.S. when they attempt to offer psychological counseling to university students from other cultures. Higginbotham addresses issues such as whether therapy (if any) should conform to the goals of the host culture, the home culture, or some sort of international perspective. He notes that many foreign students in the U.S. do not seek psychologists on their own initiative, and therefore distrust psychological services. Also dealt with are the problems faced by students living abroad, the fear they often have of adapting too much to the host culture, and the role that co-nationals can play in each other's adjustment. Single copies may be obtained without charge from Dr. Howard Higginbotham, Department of Psychology, University of Hawaii at Manoa, 2430 Campus Road, Honolulu, Hawaii 96822, USA.

Hofstede, Geert. *Culture's Consequences: International Differences in Work-Related Values*. 1980. Born and educated in the Netherlands, Hofstede is one of the giants in the field of cross-cultural research. The data for this mammoth study were collected by a large multinational corporation from its employees of 66 nationalities; using these data, Hofstede carefully analyzed the cultural differences in work-related values and derived four major dimensions that are useful in distinguishing between cultural groups. The four dimensions are (1) power distance, (2) uncertainty avoidance, (3) independence, and (4) masculinity. For each dimension, Hofstede presents a comparative rating for each of the 66 countries; he also discusses possible origins for the differences in values along these dimensions as well as the consequences of these values for the societies in which they are found. In addition, Hofstede sets forth eight "clusters" of nations that have similar ratings on all four dimensions. Although this work is long and detailed, it is exceptionally well written and full of handy charts that enable the reader to grasp essential ideas readily. No serious student of cultural differences can afford to ignore this seminal work. To order, send $29.95 (for U.S. addresses) or $43.90 U.S. (for non-U.S. addresses) to Sage Publications, P.O. Box 5024, Beverly Hills, California 90210, USA.

Hoopes, David S.; Pedersen, Paul B.; and Renwick, George W.; editors. *Overview of Intercultural Education, Training, and Research. Volume I: Theory*. 1977. This publication contains ten articles that originally were developed as part of SIETAR's State-of-the-Art Study in the mid-1970s. The articles are broad summaries of various subdivisions of the field of intercultural learning, and each contains an extensive bibliography. Of particular interest to the users of this *Third Edition* are the following titles: "Research and Theory in Intercultural Communication," "Values and Beliefs in Cross-Cultural Interaction," "Perceptual Processes in Cross-Cultural Interaction," "Adaptation to New Cultural Environments," "Conflict in Cross-Cultural Interaction," and "Cross-Cultural Effectiveness." To order, send $7.35 (for U.S. addresses) or $8.00 U.S. (for non-U.S. addresses) to the Intercultural Press, 70 West Hubbard Street, Chicago, Illinois 60610, USA.

Hoopes, David S., and Ventura, Paul. *Intercultural Sourcebook: Cross-Cultural Training Methodologies*. 1979. Two or more articles by experts in the field of cross-cultural training are offered for each of the following training methodologies: role-playing, simulations, contrast-American, culture-assimilator, self-awareness inventory, workbooks, critical incidents, area-specific training, and others. This volume is a useful addition to any training facilitator's bookshelf. To order, send $8.35 (for U.S. addresses) or $9.00 U.S. (for non-U.S. addresses) to the Intercultural Press, 70 West Hubbard Street, Chicago, Illinois 60610, USA.

Hsu, Francis L.K. *Americans and Chinese: Passage to Differences (Third Edition)*. 1981. In this year of AFS's first program with the People's Republic of China, it is appropriate to cite the latest edition of the

volume that has long been the principal study of the cultural differences between the peoples of China and the U.S.A. Treated are relations between the sexes, the nature of home and school, differences in marriage and social class, attitudes toward government, bases for religious faith, approaches to economic life, and much more. Of special interest is one chapter on "American Problems" (old age, generation gap, racial crisis, sex crimes and violence), and another on "Chinese Weaknesses" (bondage to the past, revolt without revolution, lack of science and music, lack of voluntary organizations, price of contentment). Francis Hsu is an anthropologist who was born in China and completed his graduate work in England and the U.S., and who has carried out field work in China while living and teaching in the U.S. His language is simple and free of professional jargon; using the Chinese and U.S. cultures to critique each other, he illuminates both. This is a large book—over 530 pages. To order, send $10.70 (for U.S. addresses) or $10.95 U.S. (for non-U.S. addresses) to the University of Hawaii Press, 2840 Kolowalu Street, Honolulu, Hawaii 96822, USA.

Intercultural Press. *InterAct: Guidelines for_____and North Americans.* This outstanding series meets a need that has long existed for information concerning the similarities and differences between pairs of cultures. Each book in this series discusses in depth and detail the nature of sustained face-to-face interaction between North Americans (that is, people from mainstream U.S. culture) and people from one other nation. Three titles, all published in 1980, and all slightly under 100 pages in length, are available so far. The non-U.S. groups covered are *Mexicans*, by John C. Condon; *Thais*, by John Paul Fieg; and *Australians*, by George W. Renwick (who is also editor of the series). Announced as forthcoming are titles covering Malaysians, Japanese, and Chileans (in relation to U.S. people) as well as one comparing and contrasting the inhabitants of Francophone and Anglophone Canada. The *InterAct* series is not only an excellent resource for individuals planning to travel in *either* direction between the U.S. and one of the other nations; it is also, in its entirety as a series, a rich and multidimensional perspective on mainstream United States culture. To order, send $10.85 (for U.S. addresses) or $11.50 U.S. (for non-U.S. addresses) for each title desired to the Intercultural Press, 70 West Hubbard Street, Chicago, Illinois 60610, USA.

Kohls, L. Robert, editor. *Training for Intercultural Trainers.* 1980. This 69-page mimeographed paper is a compilation of 31 short articles on aspects of the theory and methodology of human relations training as applied to intercultural programs. Sample article titles are "Philosophy of Training," "Assumptions which Underlie the Training Role," "The Role of Group Facilitator," "Dysfunctional Behaviors in Groups," "Matching Techniques to Desired Behavioral Outcomes," "Aids for Giving and Receiving Feedback," "Evaluation of Training," and so forth. Kohls has compiled a comprehensive statement of the U.S. approach to intercultural training. Single copies may be obtained free of charge from L. Robert Kohls, Training and Development, United States Information Agency, 1776 Pennsylvania Avenue N.W., Washington, DC 20547, USA.

Kohls, L. Robert. *Developing Intercultural Awareness.* 1981. This little handbook is subtitled "A Learning Module Complete with Master Lesson Plan, Content, Exercises, and Handouts." It is a training package for adults who have little or no knowledge of cultural differences, and has been used successfully in the training of businessmen, university students, Peace Corps volunteers, missionaries, military personnel, and other Americans about to go abroad to live and work. Particularly noteworthy are the many case studies that are included; they deal with Americans in a variety of difficult intercultural situations in Afghanistan, Brazil, the Dominican Republic, Ethiopia, France, Guatemala, India, Japan, Korea, Libya, Mexico, Peru, the Philippines, Samoa, Spain, Thailand, Turkey and various countries in the Middle East and North Africa. This book is not likely to be useful outside the U.S. without extensive adaptations. To order, send $9.00 (for U.S. addresses) or $15.00 U.S. (for non-U.S. addresses) to SIETAR, 1414 Twenty-second Street N.W., Washington, DC 20037, USA.

Kohls, Robert, and Ax, Ellen. *Methodologies for Trainers: A Compendium of Learning Strategies.* 1978. This little-known 88-page manual may be one of the most useful tools ever developed for those who prepare and deliver orientation and cross-cultural training programs for intercultural sojourners. Approximately 100 techniques for training and other educational activities are succinctly described under the following section titles: "Instructional Methods," "Group Techniques," "Simulation Techniques," "Practical Experiences," "Audiovisual Support Systems," and "Evaluative Activities." The senior author

(Kohls) has been Director of Training and Development for the U.S. Information Agency since the mid-1970s. To order, send $7.00 (for U.S. addresses) or $10.00 U.S. (for non-U.S. addresses) to Future Life Press, Suite 5129, 1629 "K" Street N.W., Washington, DC 20006, USA.

Lebra, Takie Sugiyama. *Japanese Patterns of Behavior*. 1976. Professor Lebra was reared and educated in Japan, but she completed her doctorate in the United States and now lives in Hawaii. She has spent many years studying Japan from the dual perspectives of native and objective observer. Among the topics covered in her book are belongingness, dependency, reciprocity, selfhood, occupying the proper place, the three domains of situational interaction, and social relativism as the Japanese ethos. This book has been called "the best introduction to the dynamics of Japanese interpersonal relations that has yet come to hand." To order, send $6.70 (for U.S. addresses) or $6.95 U.S. (for non-U.S. addresses) to the University of Hawaii Press, 2840 Kolowalu Street, Honolulu, Hawaii 96822, USA.

MacLean, Eleanor. *Between the Lines: How to Detect Bias and Propaganda in the News and Everyday Life*. 1981. This volume is aimed at contributing to a better understanding of some of the major world problems that involve both Canadian and Third World societies, and at showing ways in which ordinary citizens can recognize and deal positively with major social problems. Each chapter offers suggestions for discussion, activities for personal involvement, and topics for further research. Among the contents are included approaches to clear thinking, explanations of how the news is made, lessons on how to detect bias, and two case studies of "underdevelopment": Brazil, and the Canadian Atlantic Provinces. The materials were designed for use by adults but have been used at the university and secondary school levels. To order, send $12.95 Canadian (for Canadian addresses) or $12.95 U.S. (for non-Canadian addresses) to Black Rose Books, 3981 St. Laurent Blvd., 4th floor, Montreal, Quebec H2W 1Y5, Canada.

Marsh, Harriet L. *Re-Entry/Transition Seminars: Report on the Wingspread Colloquium*. 1975. This 18-page report is the product of specialists—most of them foreign student advisors at U.S. colleges and universities—who gathered together to discuss the problems faced by foreign students upon returning home after several years of study in the United States. Among other things, this document includes a 60-item "Inventory of Re-Entry Problems," a 21-item list of characteristics of the mature international person, and an abundance of ideas regarding the development of pre-return orientation programs to assist student sojourners. This report was published by the National Association for Foreign Student Affairs, but is no longer in print. Interested parties should contact the Director of Research at AFS International in New York, who will return by mail a xerox copy of this report.

Mauviel, Maurice. "Bilinguisme et Apprentissages Culturels." *Actes de la table ronde de Turin (Italie) sur l'education bilingue* (16-18 April 1979). Centre Mondial d'Information sur l'Education Bilingue (C.M.I.E.B.). Published in Italy, January 1982. Maurice Mauviel discusses the difference between learning a second language and learning how to communicate in a second culture. Mauviel studies the dynamics of various second language learning situations, and shows how misunderstandings can sometimes occur. Single copies of this article are available upon request from Maurice Mauviel, 67 rue de Rochechouart, 75009 Paris, France.

Mauviel, Maurice. "Plaidoyer pour une education transculturelle." *Revue Francaise de Pedagogie*, No. 49 (October-December 1979). This article deals with the problems of educating an immigrant group in the language and culture of the host country. Mauviel argues that the immigrants' language and culture must be respected. The needs of the students must be taken into account, and the students should be able to develop their social identity in the new culture rather than change their identity. Single copies of this article are available upon request from Maurice Mauviel, 67 rue de Rochechouart, 75009 Paris, France.

Mauviel, Maurice. "Vers une solution a l'ethnocentrisme: la communication interculturelle." *Recherche Pedagogie Culture*, No. 46 (March-April, 1980). In the first part of this article, Mauviel compares the approach to cross-cultural understanding that has been common in French education with that of cross-cultural researchers in the United States. The traditional "solution" to ethnocentrism for the French has been, according to Mauviel, to simply teach information about other cultures or to point out the fallacies in racist theories. Mauviel, however, sees a need for a dialogue between cultures and uses the remainder of

the article to make this point. He uses examples from the teaching of literature and history to show how students may be encouraged to interpret literature or history from another cultural view point. Single copies of this article are available upon request from Maurice Mauviel, 67 rue de Rochechouart, 75009 Paris, France. (No. 46 of *Recherche Pedagogie Culture* is a special issue devoted to the topic of ethnocentrism).

Mothershead, Alice Bonzi. *Dining Customs Around the World*. 1982. This book is intended for the international traveler who is likely to be a guest for a meal in the home of a host national. Mothershead offers two to four pages of description on each of 55 countries. These descriptions include the time the guest is expected to arrive, what the guest should bring, what place setting to expect, typical meals that might be served, how long the guest should stay following the meal, and how to thank the hosts for the meal. Some recipes are included. To order, send $6.95 (for U.S. addresses) or $9.95 U.S. (for non-U.S. addresses) to Garrett Park Press, Garrett Park, Maryland 20896, USA.

Pedersen, Paul P., et al., editors. *Counseling Across Cultures (Revised and Expanded Edition)*. 1981. Although written with the mental health professional in mind, several of the articles in this anthology may be of interest to AFS volunteers and staff members involved in assisting hosted students who are experiencing psychological problems during their sojourn. For example, in "Counseling across Cultures: Common Themes and Distinct Approaches," Juris G. Draguns reviews five basic issues that counselors face regarding cultural differences. In "Cultural Sensitivities in Counseling," Edward C. Stewart offers a conceptual model for understanding the differences between empathy and sympathy, similarity and dissimilarity, and demonstrates how dissimilarity might actually facilitate the development of empathy by counselors. In "Racial and Ethnic Barriers in Counseling," Clemmont E. Vontress reviews problems such as language differences, lack of rapport, transference, and resistance. And in "Counseling Asian Americans," Harry Kitano and Noreen Matsushima point out how the counseling of Asians in the U.S. is frustrated by the inapplicability of either Asian or American models, and suggest alternative support systems that may be preferable to "talk therapy." This is one of the major collections of articles in the field of cross-cultural counseling; the first edition (1976) went through five printings. To order, send $10.75 (for U.S. addresses) or $11.00 U.S. (for non-U.S. addresses) to the University of Hawaii Press, 2840 Kolowalu Street, Honolulu, Hawaii 96822, USA.

Pedersen, Paul. "Cross-Cultural Orientation Training Exercises." *Simgames: The Canadian Journal of Simulation and Gaming*, Vol. 9, No. 4 (July 1982), pp. 97-106. Pedersen briefly discusses the problems of a cross-cultural trainer who is operating in a host culture, then goes on to describe eleven experiential training exercises that could be used in a variety of settings (including situations in which trainer and trainees are from the same culture). To obtain a single copy of the July 1982 number of *Simgames*, send $2.50 in either Canadian or U.S. currency to Simgames, Champlain Regional College, Lennoxville, Quebec J1M 2A1, Canada. (A year's subscription to *Simgames* costs $7.00 for individuals, $10.00 for institutions.)

Pusch, Margaret, editor. *Multicultural Education: A Cross-Cultural Training Approach*. 1979. The intent of this book is to provide classroom teachers with a resource for building multicultural education training into the curriculum; it also addresses itself to teacher trainers in universities. Fully half of this book is taken up by Chapter 6, entitled "Teaching Strategies: The Methods and Techniques of Cross-Cultural Training," in which 32 different strategies are thoroughly discussed and directions for training facilitators are given. Also included is a practical guide for the evaluation of cross-cultural training. To order, send $13.80 (for U.S. addresses) or $14.45 U.S. (for non-U.S. addresses) to the Intercultural Press, 70 West Hubbard Street, Chicago, Illinois 60610, USA.

Smith, Elise C., and Luce, Louise F., editors. *Towards Internationalism: Readings in Cross-Cultural Communication*. 1979. This volume includes 14 articles selected with a view to helping the non-specialist gain an understanding of culturally conditioned behavior as it relates to interpersonal relations between peoples from different nations. Some of the titles are "American Assumptions and Values," "Cross-Cultural Awareness," "Verbal Self-Disclosure," "Your Actions Speak Louder . . . .," and "A Guest's General Role in the Family." Some of the articles go beyond analysis to discuss ways in which skills useful

in intercultural communication can be acquired. Many of the authors are well known in the intercultural field in the U.S. To order, send $10.00 (for U.S. addresses) to Newbury House Publishers, 54 Warehouse Lane, Rowley, Massachusetts 01969, USA. (Prices for orders to non-U.S. addresses could not be determined; write to publisher for price information.)

Torbiörn, Ingemar. *Living Abroad: Personal Adjustment and Personnel Policy in the Overseas Setting*. 1982. This volume is addressed to executives and others in the business world who are attempting to deal with the problems of selecting, training and supporting employees (and their families) who are sent to work in foreign nations. But it is of interest beyond that audience for at least three reasons. First, Torbiörn is Swedish, and a major portion of the book is based on his research with Swedish expatriates working in nearly 40 nations including the U.S.A. Second, Torbiörn offers a thorough discussion of the psychology of adjustment to unknown settings, including a new and sophisticated approach to understanding the process of adjustment over time. Finally, he provides an insightful perspective on "culture barriers" and a useful procedure for gauging to what extent a sojourner is likely to develop a feeling of satisfaction with any given host culture. In short, *Living Abroad* is a solid treatment of the problems of cross-cultural contact from the point of view of a Swedish researcher. To order, send $34.50 (for U.S. addresses) to John Wiley & Sons, One Wiley Drive, Somerset, NJ 08873, USA. (Prices for orders to non-U.S. addresses could not be determined; write to publisher for price information.)

Tung, Rosalie L. "Selection and Training of Personnel for Overseas Assignments." *The Columbia Journal of World Business*, Vol. 16, No. 1 (Spring 1981). The author, a professor of management at the Wharton School at the University of Pennsylvania, describes a model for selecting and training personnel for positions abroad. Although the criteria used in her model are not unfamiliar, Tung places greater emphasis on meeting the particular requirements for a given job and on dealing with the degree of cultural difference that may be found. Selecting a trouble-shooter from a U.S.-based company to operate in the U.K., for example, is quite different from selecting an operations manager from a similar company to work in Thailand. Tung's model for selection and training gives an employer the ability to take these types of differences into account. To obtain a copy of the Spring 1981 issue, send $8.00 (for U.S. addresses) or $9.00 U.S. (for non-U.S. addresses) to The Columbia Journal of World Business, 814 Uris Hall, Columbia University, New York, NY 10027, USA.

Weeks, William, et al., editors. *A Manual of Structured Experiences for Cross-Cultural Learning*. 1977. This manual describes 59 "structured experiences" (that is, experiential learning activities) designed for use with adults or older adolescents. Since most of the activities are intended for use with culturally mixed groups, this is an especially useful volume for anyone who is involved in providing mid-stay or other during-the-experience training programs in a hosting country. The prefatory essay, "Pros and Cons of Using Structured Experiences in Intercultural Groups," is an unusually well balanced discussion of the experiential approach to cross-cultural training. To order, send $6.80 (for U.S. addresses) or $7.45 U.S. (for non-U.S. addresses) to the Intercultural Press, 70 West Hubbard Street, Chicago, Illinois 60610, USA.

Zhang Suchu, with Lurie Joseph. *A Letter From America*. 1982. Zhang Suchu is a Chinese woman who returned to the United States to study after an absence of thirty years. She records her impressions of the U.S. culture and university life, describes differences that can cause problems for someone who has grown up in Chinese culture, and generally offers advice to Chinese exchange students. This "letter" provides a personal view of U.S. life from a Chinese perspective, and fills in details that are not always provided in more formal publications on the same topic. To order, send a donation of $10.00 (or the equivalent in your national currency) to the "AFS International Scholarship Fund," to Joseph Lurie, AFS International, 313 East 43rd Street, New York, NY 10017, USA.